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NOTICES

ON

CHINESE GRAMMAR.

PART I.

ORTHOGRAPHY AND ETYMOLOGY.

BY

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NOTICES

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CHINESE GRAMMAR.

BOOK I.

CHAPTER I.

ON SOUNDS.

With regard to the sounds of the Chinese language the student would do well to consult Morrison's Grammar, which contains a short treatise on the subject. In Marshman's Clavis Sinica, there is a long and too theoretical essay. An able paper on this topic appears in the IIIrd Vol. of the Chinese repository, No. 1. Abel Remusat's Grammaire Chinoise, contains a lucid exposition of the system. Premáre, in his Notitiæ, is very short. The introduction to Kanghe's Dictionary, from whence most of the remarks of the above writers have been taken, is very full on the subject. For the Fokëen, in particular, see Medhurst's introductory remarks to his Dictionary of that dialect, and Dyer's system of intonation: while for the Canton dialect, the Chinese Chrestomathy may be consulted, which adds little to the general notices contained in the above works.

1. On examining the great mass of the sounds of the Chinese language, they appear as if they were the first effort of articulation made by a child, which just commences to pronounce pa, ma, la, he, foo; for of such

simple monosyllables do the greater part of the words consist. They are thus the bare pronounciation of the elements of which every other language consists, without their multifarious combinations.

2. The Chinese is the most monosyllabic tongue on earth, though not entirely so. The Annamese is fuller, and admits of more combinations; the Siamese resembles the Chinese in many respects, so also the Laos, but both have a greater number of polysyllables; the Birmah and Pegu, two cognate dialects, have increased their compounds, and the Cambodian still more so; the Korean and Japanese are decidedly polysyllabic, though admitting of Chinese sounds to a great extent. It may also be remarked, that the Chinese oral medium has more combined words than the written one.

3. The student must therefore be prepared to deal with monosyllables in all their imperfections. If he merely wishes to study Chinese literature, this subject need not engage much of his attention; but if, on the contrary, he intends to speak the language, he must from the very first, bestow much care upon repeating, after the teacher, with a shrill voice, every sound, endeavouring to assimilate his enunciation, as much as possible, to the Chinese drawl. Missionaries, above all, must acquire the proper pronunciation, from frequent oral communications with the natives, and they cannot do better than live amongst the people, in order to ensure the acquisition of their dialects. Difficult as is the task, still many stupid Malays and Negros have learnt to pronounce the tones of the Chinese language by this means; whilst well-educated men, who have confined themselves to their teachers, have found great difficulty of utterance, whenever they come in contact with the common people. The table of syllables, in Morrison's alphabetic Dictionary, or that contained in Premáre's Notitiæ, if repeatedly read with a native, will perhaps assist the student in acquiring the various sounds contained in the Chinese language. We have, for the most part, retained Morrison's orthography, which though defective, is still the best invented.

4. In characterizing the language as monosyllabic, we do not mean to say, that it is entirely so; for it contains compounds of two, three, four, five, and even six syllables, e. g. 先 生 sëen săng, a teacher. 海 口 hae kow, a harbour. 總 兵 官 tsung ping kwan, a Lieut.-General. 千 里 鏡 tsëen le king, a spy glass. 水 師 提 督 shuy sze te tŭh, an admiral. 彌 天 之 大 過 me t'hëen che ta kwo, an abomination. 内 閣 大 學 士 nuy kŏ ta hëŏ sze, a minister of state. 鐵 枝 海 棠 花 pĭh tëĕ che hae tang hwa, Pyrus Japonica: while those of two are of very frequent occurrence, (see the chapter on words.)

5. The sounds of the Mandarin dialect have ch, e, f, g, gn, h, (aspirated) j, k, l, m, n, o, ng, p, s, sh, sz, t, ts, u, w, and y, for initials, when expressed by our letters: the finals are our vowels, with the German or Italian pronunciation, besides n and ng; in this we do not include the syllable urh, which is unique in its kind. The initials k, p, and t are sometimes aspirated, as 基 ke, a foundation. 期 and k'he, a period. 巴 pa, crust, and 帕 p'ha, a curtain. 廸 teih, to guide, 惕 and t'heih, to fear; these aspirates ought to be carefully marked from the very commencement. The final vowels form a number of dipthongs, such as ae, aou, ay, ei, eaou, and ow. This is perhaps the most simple system of sounds in existence.

6. The numerous dialects spoken throughout the empire differ considerably from the Mandarin, both in the initials as well as in the finals, and it is next to impossible to give an outline of these variations. Even the Mandarin dialect is spoken in various ways; the northern people aspirate the words very strongly, and pronounce the short words, such as 德 tĭh, virtue; and 必 peih, must, as softly as if they ended in a short vowel; whilst more to the south, and in most of the provincial dialects, they are uttered abruptly as if they terminated in d, k, p, or t; thus 絕 tseuĕ, to cut off, sounds like tsöat. 甲 këă, a bud, as kap. 角 këŏ, a horn, as këok. Ts is often interchanged with ch, and sh; and vice versa. A diphthong and vowel are not pro-

nounced, as if they formed separate syllables; but the latter is always uttered short, so as almost to coalesce with the former: thus 了 leaou, finished, does not sound like li-aou, but leăou. 丢 tew, not te-u, but tĭu.

7. The great bulk of the nation has no idea of spelling, but in several native dictionaries, a system of dividing words into initials and finals is introduced, adopted perhaps in imitation of the Sanscrit, and by Kang-he carried to a great extent. In the national dictionary there are nine series of initials, called 字母 tsze moo, 36 in number. The first five have four, the sixth and seventh series have five, the eighth has four, and the ninth has only two sounds. The finals called 攝韻 nëĕ yun, are twelve in number, eight of which are vowels or diphthongs; and four nasals. By means of these two classes the spelling of every word is effected. Thus suppose you wish to intimate how the character 畧 lëŏ, little, sounds; you would write 來 lae, come, for the initial, 剠 lëŏ, to steal, as the final; thus l (ae and l) ëŏ becomes leŏ. This is a very tedious process, and not even understood by the natives. The curious reader will find enough upon this subject, in Kanghe's dictionary, and Marshman's grammar.

8. The whole number of distinct sounds formed in the above manner is 629, including 195 aspirated ones. It would have been quite impossible to have expressed all ideas with so very few articulations of the voice, and therefore the Chinese intonated them to increase their variety and distinctness. There are altogether four tones, called 聲 shing, as 平 ping, the even, 上 sháng, the high one, our acute; 去 k'heu, the low or falling sound, our grave; and the 入 jŭh, or abrupt sound. The Chinese mark them thus, 上 去 平 入 this, however, is not done, unless the word receive a different signification from what it has generally, and only very exact writers, in few cases, make use of this diacritical mark. The reason is, that every native when hearing for the first time a word pronounced, though otherwise entirely ignorant of the system, knows immediately to what sound it belongs. Western scho-

lars mark them, when expressing Chinese in Roman letters, the ping, by ā, the shang, by á, the k'heu, by à, the jŭh, by ă. This intonation is a very essential part of the language, to which a student from the very first must accustom his ear. It would be in vain to attempt to convey an idea of the proper pronunciation of these tones by rules; the auditory organs alone must be consulted; and when the distinction between them is ascertained, it ought to be carefully marked, what tone each character bears, for otherwise none will learn to talk intelligibly. Premáre, Morrison, and others have given lists of the tones, which if attentively perused with a teacher, will best initiate the student in this mystery.

9. The meaning of words, though to a foreign ear sounding in the same manner, is materially altered by intonation; thus 樞 chōo, a hinge: 厨 chóo, a kitchen; 處 chòo, a place; 出 chŭh, to go out. 麻 mā, hemp; 馬 má, a horse; 罵 mà, to scold; 抹 mă, or mŏ, to wipe. Only those words which end in a simple vowel can have the short sound. There are not many sounds that have this regular number of intonations; 533 have the ping, 501 the shang, 519 the k'heu, and 221 the jŭh, which gives the whole number of different sounds, varied by tones, to be found in the Chinese language, as 1781.

10. It is remarkable that the same system of intonation is found throughout all the dialects, and it may therefore be considered as an essential part of the language. Some dialects subdivide the tones into two classes, higher and lower ping, shang, &c. whilst poets merely divide them into 平 ping, even; and 仄 tsih, deflected; subdividing them again into 清 tsing, clear, and 濁 chŭh, impure tones.

11. Notwithstanding this intonation, there are still an immense number of words, which, though conveying different ideas, are to a European ear pronounced exactly alike; no less than 1165 characters have the sound of e, and of the other sounds, there are often from 50 to 150 characters to each, and on average 16 characters to

each intonation, so that notwithstanding this refinement of tones there exists still very great confusion in the enunciation of this extraordinary language.

12. We have already remarked, that several characters change their signification with the variation of the tone, as for instance 雨 yū, rain, becomes 雨 yù, it rains; 惡 wòo, to hate, becomes 惡 woō, or hoō, how? 惡 ŏ, or gŏ, bad. Thus many substantives and adjectives are turned into verbs by giving to them the k'heu tone, as 主 chóo, a lord; 主 choò, to rule; 上 sháng, above; 上 shàng, to ascend. Poets assume great liberty in changing the intonation, for the sake of cadence and rhyme. We would urge the reader most particularly to give his attention to this subject, as this peculiarity is so very frequently overlooked.

13. Many characters change their signification, by adopting different sounds, or in other words, certain characters have a variety of sounds and meanings. For instence, the character 頎 read khē, means elegant, tall; read kăn, it signifies sincerity; 刉 kē, to cut; read kwae, means to sharpen. This will appear still more clear, on examination of the dictionary: we merely subjoin the remark, that there are several characters, which may be read with two different accents, or even sounds, without changing the meaning.

14. It frequently happens that a similarity of sound conveys a similarity of meaning, thus 競 kìng, 俓 kìng, 勁 king, and 逕 king, mean all violent; so also 需 懦 腝 輭 鍜 and 濡 all pronounced juen, or nwan, mean equally soft. This is not merely the case, where there is an apparent similarity of character, but also where these have not the slightest resemblance, as 僻 heáe, and 傒 heàe, bold: 哮 and 嚻 heāou, to call out. It is worthy of observation, that to a certain class of sounds, a certain series of ideas is attached, which remark would be confirmed by a reference to the dictionary: we shall quote here some examples: 識 shih, 知 che, 習 seih, and 悉 seïh, all signify to know, to be acquainted with. 洞 tung, 通 tung, 聰 and tsung, intelligent. 蒙 濛 矇 朦 夢 瞢 懵 all pronounced

mung, mean obscure, dull. A slight attention to this subject, would greatly facilitate the acquisition of the meaning of characters.

15. Many passages in Chinese books are obscure, because the writers, not consulting the meaning of the characters, and merely expressing the sound, without reference to the Dictionary, have greatly embarrassed the sense. This is principally the case where persons have only a partial acquaintance with the written language.

16. Without proper attention to the intonation the spoken Chinese language is a mere unintelligible jargon; great stress therefore should be laid upon the intonation, as a wrong tone is not only grating to the ear of the scholar, but perceptible by the most vulgar. In composition, the Chinese carefully put together their words, so as to produce a rythmus, and when the regular characters do not suffice, they use expletives to render the cadence complete. It would be well for the foreign student, when beginning to read Chinese, to do it just in the same singing manner as the natives employ, for by this means he will learn to pronounce correctly, and avoid confounding congenial sounds.

CHAPTER II.

ON THE CHARACTERS.

For a general system of the Chinese character, see Abel Remusat's Grammar. Marshman's Grammar contains a variety of good ideas, mingled with some unfounded theories.

1. To convey ideas of objects, by tracing an outline of them, is the first and most natural way of writing. The Chinese being throughout an original people, adopted this mode in high antiquity, and the invention of writing is ascribed to Fŭh-he and Tsanghëë. These worthies are said to have first discovered this important

art, on beholding the lines on the back of a tortoise, and the streaks with which beautiful insects are adorned. But as every body cannot paint, and the process in itself is a very tedious one, some more easy representation of ideas became necessary; the forms were contracted and remodelled, so as to suit the convenience of the writer. It is also very obvious, that for the greatar part of ideas no imitative representations could be made, and therefore new and arbitrary signs had to be invented. Thus did the present system of the Chinese characters come into being, and attain completion after many changes and improvements. They constitute without exception the most stupendous work of human genius, of which the literary world can boast, and were brought to perfection by the incessant exertion and ingenuity of thousands of the most intelligent persons, chosen from a nation counting millions, and this after the labour of many centuries. Their acquisition is, therefore, very difficult, but their construction is worthy of our admiration.

2. They have been aptly compared to our numerals, each possessing an intrinsic meaning, with this difference, however, that from the component parts of some of the Chinese characters the sound can be partially ascertained. As a graphic system they have beauty and expressiveness in their favour, but their being so numerous and difficult of acquisition are very great defects. The paucity of sounds in this language renders all syllabic, or alphabetic representation of the same nugatory, and the manifold dialects make their adoption a matter of impossibility. The characters, therefore, are best adopted to form the written medium of the Chinese language; but some of the cognates, as the Korean and Japanese, possess a syllabic system, by which the sounds of the characters are indistinctly conveyed; and even the Cochin Chinese, admits of the use of certain symbols, which serves for conveying the sounds, nearly in the same manner as the above-named system. It is by the use of these characters that this great nation has remained one whole, and how great soever the dialectical dif-

ferences, the literature has remained the same, intelligible to the inhabitants of the most distant provinces, throughout all ages.

3. The modes of writing the characters are various. Those in present use are, 1st, the 宋 體 sung te, in which character most of the books are printed. It is firm and stiff, plain and perspicuous; but it is little used in writing: 2nd, the 楷 書 keae shoo, pattern style, an elegant and free hand, differing from the other by the total absence of all stiffness: 3rd, the 行 書 hing shoo, or running hand, which is the quick mode of writing, used in the business of common life: 4th, the 草 字 tsaou tsze, is the extreme of the above, full of abbreviations and contractions, betokening the hurry with which the characters are written, and almost unintelligible except to the initiated. With the first three, every one who makes any pretensions to Chinese scholarship should make himself acquainted, while he should also endeavour to read the latter. There are besides these three ancient forms, little used, except by pedants, and in prefaces. They are 1st, the 隸 書 le shoo, official style, introduced about the commencement of our era, thus called on account of its being used in the public offices; it is more coarse and clumsy than any of the above, but has furnished the elements from whence the present mode of writing was drawn: 2nd, the 篆 書 chuen shoo, a square character totally different from all others, almost exclusively used for seals: 3rd, the 蝌 蚪 k'ho tow, tadpole style; this is the primary hieroglyphic, first used at the invention of writing, and now entirely obsolete. The Chinese characters are written from top to bottom, and from the right to the left of the page.

4. A good classification of the characters is still a desideratum; the Chinese have very little method in such matters, and exhibit therein the total absence of a philosophical spirit. The original and most natural division, which is still retained in some Japanese dictionaries, is to place them according to their signification. Thus all characters that denote celestial objects are placed under one head, those which signify terrestial ones un-

der another, &c. This arrangement, however, has many great defects, and renders it often very difficult to find a character. The mode adopted by Kanghe and others, is to place the characters under keys or radicals, called 部 poo; and another plan is to divide the whole mass of symbols according to the principles on which they were originally constructed.

5. In detailing the latter classification we follow native authors: 1st, there are characters refering to natural objects, to which they bear some resemblance; these are called 形 象 hing sëang, or hieroglyphics: Such are 目 mŭh, derived from [eye symbol] the eye, &c. 子 tsze, from [child symbol] a child, &c. in all 608 in number. 2nd, there are characters that combine two or three ideas, in order to form a whole, as 箱 sëang, from wood, eye, and bamboo, which joined together signify a box, (the Chinese have them elegantly made of bamboo.) 明 ming, composed of sun and moon; signifying together bright, clear: these are called 會 意 hwuy e, combination of ideas, amounting to 740 in number: 3rd, those which convey by their formation some idea of situation or form; as 三 san, three, formed of three strokes put together; 下 hea, for 一 below, 上 and shang, for 二 above; these are called 指事 che sze, indications of things, and are together 107. They might, however, very properly be placed in the first class. 4th, there is a class, called inverted symbols, which have lost their original form; thus 右 yew, right, for [symbol]; and 左 tso, left, for [symbol]; these are called 轉 註 chuen choo, inverted significations, and are 372 in number. This class seems to be entirely fanciful. 5th, there are characters that have lost their direct meaning, and have retained the metaphorical one. Such are 悳 t'heïh, a concealed heart, now used for vice. 出 chŭh, grass springing forth, used for to go out. These are called 假 借 këa tsëay, metaphorical, and are 598 in number. 6th, characters conveying some idea of sound are called 聲 形 shing hing, phonetic characters; they consist of compounds, of which one conveys the idea, and the other the sound: thus 柏 pïh, a cypress, composed of 木 mŭh, a tree, and 白 pïh,

white. The former indicates the idea, the latter the sound. 鵝 gno, a goose, composed of 我 gno, the sound, and 鳥 neaou, the bird. This latter class is the most numerous, and contains no less than 21,810; making with the above 24,235 characters.

6. The elements of the characters are very simple; a horizontal and a perpendicular line, two oblique ones drawn in different directions, one with a hook at the end, and a point or dot; from these few strokes the vast variety of Chinese symbols has been framed, and they are all found in the character 永 yung, eternal. It is remarkable, that neither the circle nor the triangle has been used, whilst the square appears in the most varied forms. Caligraphy is a science amongst the Chinese, and nobody can lay claim to scholarship without being able to write a fair hand. Much attention, therefore, is bestowed on the art of drawing the characters, and many of the Chinese write very beautifully. The student ought to learn from a native teacher how best to sketch the symbol, and carefully imitate his manner.

7. The radicals under which the Chinese characters are classified, are 214. It is by no means necessary that there should be so many, for the forms of some are contained in others, and about one third have only a dozen characters under each, so that many of them are quite superfluous. In Gonsalves' Dictionary the number has been considerably reduced. We may remark with regard to these radicals that most of them are generic terms, under which a whole host of words is comprised; such as 鳥 neaou, bird; 魚 yu, fish; 艸 tsaou, grass, &c. Though in many instances the radical influences the meaning, it must not always be inferred, that this is the case; thus 藉 tsëay, to pretend, is found under the radical grass; 價 këa, a price, is classed under the radical man, and so with a great many others. The number of characters arranged under each radical differs also very considerably; thus 艸 tsaou, grass, has 1423; 水 shwuy, water, has 1333; 手 show, the hand, has 1012; 口 k'how, the mouth, has 983. It appears that the inventors of this system have embodied in their

list many original ideas, whilst they have introduced 150 various sounds. This shows that the classification now treated of, was the result of deep research and much labour.

8. The principal use of these radicals, or keys, is to enable the student to find out the words in the Imperial Dictionary. As soon as he has discovered the radical, which occupies generally the most conspicuous part of the character, whether to the left or right, above or below, (the left being, however, the place of most of them,) he must count the strokes of which the other part of the character is composed, and then look into the Dictionary, where he will find the word arranged under its appropriate radical, according to the number of the strokes; thus 借 tsëay, to borrow, is under the radical 人 jin, a man, with 8 strokes; 熱 jĕ, will be found under the key 火 ho, fire, with 12 strokes, &c. The method of counting the number of strokes can only be acquired by use; thus 乙 yih, is only considered as one stroke; 又 yew, and 厶 mow, as two; and 口 k'how, as having three strokes.

9. Many characters are written in different ways, equally correct; thus 嗜 che, to relish, may be written 饍 䐴 and 腤. So 腦 naou, brains, is also written 𦝤 𦢊; and thus with many characters that are much in use, some of which have six different forms; one, however, is always the predominate.

10. Chinese lexicographers have drawn a line of demarkation between these variations. 1. There are 正字 ching tsze, characters which are correctly written, and have no variations. 2. 同字 tung tsze, identical characters, different forms having the same meaning, as 膳 and 饍 shen, food, a mess; 馗 頯 䞈 逵 and 馗 all pronounced kwei, the cheek bones, a diverging road. 3. 通字 t'hung sze, characters that have some relation to each other, and may be used promiscuously, such as 叅 tsan, to mingle, also used for 三 three; 蜜 meih, honey, used for 密 meih, secret. 4. 本字 pun tsze, and 古字 koo tsze, original and ancient forms of the character; of

these there are a good many, as 厺 for 去 k'heu, to walk; 凷 for 塊 kwae, a clod. 5. 俗字 shŭh tsze, or vulgar forms; this class is the most numerous, as 鬼 for 鬼 kwei, a demon; 處 for 處 choo, a place. In short every provincial dialect has a number of characters, that are not to be found in the Imperial Dictionary, and are peculiar to the place itself. Even in printed books (and especially in those written in the colloquial style,) a great many abbreviations and contractions are met with on every page, which the reader after some experience will be able to understand; such are 严 for 嚴 yen, severe; 办 for 辦 pan, to manage, and a thousand others.

11. Characters slightly modified, ought not to be considered as synonimous, unless the respective characteristic parts have a similar meaning, and the characters differ in no other respect. Thus many characters have promiscuously 木 mŭh, wood, 竹 chŭh, bamboo, and 艸 tsaou, grass, for radicals, and if the remainder of the form resembles one the other, they may almost be looked upon as synonimes. Should, however, the prevailing figure be 石 shĭh, a stone, 人 jin, a man, or 力 leih, strength, then how similar soever in form, they generally differ as widely in meaning. Many symbols are to an unaccustomed eye nearly alike, though the meaning is materially different; thus 平 ping, peace, and 乎 hoo, a note of admiration in, or at. 見 keen, to see, and 貝 pei, a pearl, or precious substance. In distinguishing these, the attention should be directed to see, whether a perpendicular stroke be used, or one with a hook at the bottom, and whether the slanting strokes be straight or bent. Kanghe has given, in the introduction of the Imperial Dictionary a list of characters, which resemble each other; and Davis has written a very useful treatise upon Chinese Caligraphy, in the transactions of the Royal Asiatic Society.

12. The number of Chinese characters has been variously stated. The following estimate is perhaps nearest the truth. The characters in Kanghe's Dictionary, are 31,214; obsolete forms, 6,423; characters for

the first time collected in that work 1,659; and characters without name or meaning, 4 200; total 43,496. It is natural to suppose that these are not all in common use, and the question has again and again been asked, how many are wanted to enable a person to write upon any given subject. Some have said, that 2,000 were enough, not considering the increased number of ideas, which will need to be conveyed by persons writing on literary and religious topics. The result to which we have come is, that for the common purposes of life the above number would be nearly sufficient, but that a professional writer, and a student of general literature, must have from 8 to 9,000 at his command. (See Dyer's very useful table of the most common characters.)

13. We have already alluded to mere local characters; of this description there are in the Canton dialect 㖰 chuk, to move, and 唔 im, not: in the Fokëën, 囝 këa, a child, and 郎 lang, man, with many hundreds more. In books these vulgarisms are rarely found; but whosoever wishes to be thoroughly conversant with a dialect, ought to make himself acquainted with these provincialisms.

14. The characters used by the Chinese are ideographic symbols, as rich in variety as the compounds of the Greek language. The Chinese, who are actuated in every thing by the rule of contrariety, instead of combining sounds, have multiplied by juxta-position the number of ideographic symbols. Other languages speak to the ear, the Chinese to the eye; in the first therefore it is extremely defective, in the second abundantly rich, without parallel in other literature.

The most superficial observer will have remarked, that besides the keys, there are a great number of signs, which serve to compose characters. We shall here merely quote a few, the others must be collected from the Dictionary; the character 我 gno, I, forms a component part of no less than 25 characters, to most of which it gives sound; 中 chung, middle, of 19; 知 che, to know, of 16, &c.

15. It cannot be denied, that these compounding

symbols, in many instances, give not only sound, but also a generic meaning to the newly formed character; as is frequently the case with the radicals; still there are no certain rules for these derivations, and though some may occasionally be traced, it is very difficult, to fix with certainty upon the signification. (See the Dictionary, where this subject is amply discussed.) A number of characters contain the meaning of both the component parts; for instance 鐙 tăng, from 金 kin, metal, and 登 tăng, to ascend, means a stirrup; 娶 tseù, from 取 tseú, to take, and 女 neu, a woman, imports to take a wife, to marry; 屎 she, from 尸 she, dead, and 米 me, rice, produces ordure, excrements. 銘 ming, from 金 kin, metal, and 名 ming, a name, to engrave. The student ought to accustom himself thus to trace the origin of the characters, and in so doing he will never cease to admire the great ingenuity of the Chinese in forming their language.

16. If each Chinese character had but a single meaning, it would be tolerably easy to acquire a sufficient number of them; but besides the reasons that multiply in other languages the signification of words, there is in Chinese the similiarity of sound with other characters, that leads to the confounding of significations; and moreover, a system of compounding two or more symbols, to convey a single idea, which renders the acquisition still more difficult. Thus 舉 keu, for instance, means to raise, lift, move, elevate, introduce, recommend, to bring forward a subject, to praise, (used for 譽 yu, to praise,) to promote, all (used for 俱 keu, all,) to walk. (used for 𨘢 k'heu, to go,) to venerate (used for 祈 ke, to pray to,) to kill victims for sacrifice, (used for 殛 keih, to kill,) to confiscate smuggled goods, (used for 據 keu, to lay hold of,) besides three taels weight, other and a variety of other significations. Combined with words to form phrases it reads thus, 舉人 keu jin, a graduate of the second degree; 舉動 keu tung, behaviour; 舉行 keu hing, to put in practice, 義舉 e keu, a noble act; 一舉 yih keu, with one stroke, at once; 舉世 keu she, the whole world; 舉薦

keu tsëen, to recommend; 檢舉 këen keu, to arrange; 保舉 paou keu, to patronize; 悉舉 seih keu, detail; 舉止 keu che, conduct; 兩舉 leang keu, twice; 舉發 keu fă, to bring forward; 大舉 ta keu, loudly; 舉手之勞 keu show che laou, a job; 擡舉 tae keu, to raise; 舉揚 keu jang, to elevate; 特舉 tih keu, eminent; 舉免 keu mëen, to dispense; 告舉 kaou keu, to inform against, and many others. In this manner the meaning of the characters is multiplied to a very great extent, and the most common ones are subject to almost infinite variations.

17. It is therefore no small task to become conversant with the symbols of the Chinese language. The best plan is to become acquainted with the common ones first, and then to study the combinations. Having learnt a few hundred of these, others will occur, and rivet themselves in the memory almost mechanically, untill the student masters a sufficient number. Let it never be forgotten, however, that undivided attention must be given to this subject by every one, who wishes to make real progress in the language; for it is only by hard labour, that a Chinese scholar can be formed.

CHAPTER III.

ON WORDS.

1. We have already intimated that the Chinese symbols form a system of ideography, so that every character expresses an idea. Thus 地 te, earth, 廣 kwang, broad, 講 këang, to speak, 在 tsae, in, 嗟 tseay, ay! Of some, however, the meaning has been lost, and others serve as mere expletives, and are used only for the sake of euphony, as 兮 he, and 也 yay.

2. In our remarks upon this subject we shall confine ourselves principally to the written language, and

only notice the oral medium, in so far as it stands in relation with the other. The Chinese language is exceedingly dissimilar to our western tongues, and the European student at every step finds the greatest discrepancies, if not the utmost contrariety, as compared with all that he has been hitherto accustomed to. The sooner, therefore, such a learner can divest himself of his former ideas of Grammar, the better. A new scene here opens before his eyes, and the more completely he can localize himself in this new sphere, the more easily will he comprehend the structure of the Chinese tongue.

3. Referring to the above enumeration of characters, it will be seen, that a language must be rich, which has so many symbols of ideas; for it is natural to suppose, that they were formed according to the wants of writers, and that no character was framed, unless a new idea had rendered it necessary. There must have been a great demand for terms, among a series of writers, who lived during a period of more than 20 centuries, and who touched almost upon every topic of literature, penning volume upon volume, on each subject. If therefore, it may not be considered the richest language, (as far as the number of words is concerned,) it yields the palm of superiority to very few.

4. The Chinese is remarkable for an abundance of synonymes, which were perhaps found necessary, either to remedy the defect of a monosyllabic tongue, or to aid in the rythmus. A great number of these have almost the same meaning, at any rate it is difficult to discern the shades of difference between some of them; take, for instance, the characters for expressing the idea of examining: they are, 查 cha, 察 chă, 省 săng, 考 kaou, 稽 ko, 究 kew, 訊 sin, 檢 këen, 驗 nëen, 探 tan, 聞 wăn, 詢 seun, 研 yen, 閱 yuĕ, 鑒 këen, 觀 kwan, 視 she, 校 keaou, 覈 hih, 試 she, 勘 kan, 尋 sin, 訪 fang, 詰 këĕ, 揆 kwei, 詳 sëang, and 核 hih, all of which, either separately or combined, have this meaning. So also the characters for speaking; as 講 këang, 話 hwa, 言 yen, 說

shwŏ, 談 tan, 云 yun, 語 yu, 曰 yuĕ, 論 lun, 道 taou, 敘 seu, &c.

5. The great resources of the language, however consist in its capacity for forming compounds. Phrases containing two words may be divided into four classes: 1. When both the characters are synonymous, as 查察 cha chă, to investigate: 繕寫 shen sëay, to write: 孩兒 hae urh, a child: 習熟 seĭh shŭh, accustomed. 2. When one of the characters gives a a general, and the other a definite meaning, as 絮道 seu taou, tautology; in this instance, 道 taou, to speak, gives the general, and 絮 seu, to reiterate, the definite sense. 森嚴 san yen, stern, severe; where 嚴 yen, regulates the meaning; and 交盤 keaou pwan, to transfer, where 交 expresses the definite idea. 3. When two characters respectively contribute to give a new but cognate idea: thus 絆絡 pwan lŏ, a snare, from 絆 pwan, ropes thrown about to entangle, and 絡 lŏ, threads of silk: 背叛 pei pwan, to rebel, from 背 pei, to turn the back on, and 叛 pwan, to revolt: 同伴 tung pwan, a companion, from 同 tung, together with, and 伴 pwan, an associate. 4. When by the juxta-position of two characters an idea is elicited, which is not inherent in either of them: as 方便 fang pëen, alms, from 方 fang, a square, and 便 pëen, convenience: 先生 sëen săng, a teacher, from 先 sëen, previous, and 生 sang, born: 令愛 ling gae, your daughter, from 令 ling, honourable, and 愛 gae, to love.

6. The first class is the most numerous. The Chinese, much delighting in euphony, group a great many characters together, merely for the sake of sound. Thus they say, 衣服 e fŭh, clothes; 生命 săng ming, life. Or they form the words with a view to greater distinctness in the sounds, and to prevent mistakes. Thus they combine 怡悅 e yuĕ, for joyful; 怡 e, alone, might signify a hundred other things, but by this collocation its meaning is fixed. So they say, 次序 tsze seu, regular; there are so many words pronounced tsze, that the latter, when enunciated, would not distinctly

convey the proper idea meant by tsze. This is the great secret, why, notwithstanding the paucity of individual sounds, and the great sameness with which the characters are pronounced, there still exists so much distinctness in the spoken language. But these compounds are already definitely fixed by the force of habit, and cannot be put together at random, something like our words topsy turvy, harum scarum, and similar expressions. A fine ear will soon discover the propriety and euphony that exists in this juxta-position of words. In the spoken language, these synonymes occur more frequently, for the above reasons, than in the written. Let it, however, not be imagined, that the above compounding characters can only join with one associate; for there are several that may combine with two or three others, with equal justice. To give an instance of the amazing exuberance of the Chinese languge we quote the following combinations: 温和 wăn ho, 和睦 ho mŭh, 和雍 ho yung, 相和 sëang ho, 和平 ho ping, 太和 t'hae ho, and 和氣 ho k'he, all of which mean harmony, peace, concord, &c. So also 歡喜 hwan he, 喜樂 he lŏ, 喜悅 he yuĕ, and 欣喜 hin he, which mean joy, and a hundred others, with as many variations. Besides these, there are a few characters that are always used together, as 靉靆 gae tae, cloudy, and 沙門 sha mun, priest; a few also are repeated, as 陛陛 pe pe, arranged in order; and the language itself admits of tautology to a considerable extent.

7. The second class is far less numerous, and there exists yet no Dictionary that has carefully collected them, either native or foreign. A few will be found interspersed in every lexicographic work, and especially in Morrison's. They ought to be made a peculiar subject of study, otherwise many passages and phrases will necessarily be misunderstood. 虧銀 kwei yin, for instance, means defalcation, which a beginner, perhaps would translate, to lose money: 功課 kung kwo, exercises of a literary nature, and by no means, meritorious tasks. To be able to understand and use this class of

words properly furnishes the best proof of real progress in the study of Chinese lore.

8. To the third class many words similar to our brick-layer, shoe-maker, &c. belong. Under this head we also reckon a great number of metaphorical expressions, such as 裹足 ko tsŭh, to bind up the feet, generally used for being fettered, or hampered; 光棍 kwang kwăn, a bare stick, a sharper: 小人 seaou jin, a little man, a worthless fellow: 魂飛 hwăn fei, the soul flying, used for fainting; and many others, in which the Chinese have shown very great ingenuity. We ought here to remark, that it matters very little, whether in our acceptation of the words, the compounding characters are adjectives, substantives, or verbs; and whether they may be united with others belonging to a different class; the Chinese draw no such distinctions, and amalgamate words at pleasure, no matter to what class they originally belong.

9. The fourth class, certainly the most difficult, is not remarkable for its richness in primary ideas, but for its utility in describing scientific objects, or words that have been introduced by progressive civilization; such as 巡撫 seun foo, a Lieut. Governor: 水師 shwuy sze, an admiral: 短處 twan choo, a fault, an error: 外科 wae ko, surgery. The student should not separate these expressions, but consider them as compounds; just as he would pollysyllabic words in any language, and thus read waeko, and not wae ko, no more than he would pronounce, or write sur gery, or trans actions.

10. We should not be far wrong in affirming, that the number of compounds in Chinese is greater than that of single characters, though most of the original ideas are conveyed in monosyllables, as is also the case in many instances in our own tongue. The Chinese language, moreover, is so well adapted to form new compounds, that the stock appears to be inexhaustible. As, however, every thing in Chinese Grammar depends on the collocation of words, it is by no means an indifferent matter which of the two characters be put before

and which behind; a transposition either deranges the whole idea, or gives rise to a new one; thus 先 生 sëen săng, conveys the idea of "teacher;" but transposed "born before." So also 恩 主 găn choo, a patron, but 主 恩 choo găn, the grace of God. And 中 國 chung kwŏ, China, but 國 中 kwŏ chung, the middle of a kingdom.

11. There are a great many characters, which though not forming a single idea, are very frequently found in company: such as 德 行 tĭh hing, the practice of virtue: 仁 義 jin e, benevolence and justice: 利 害 le hae, advantage and injury: 道 理 taou le, the principles of reason. The line of demarcation between compounds and adventitious collocations cannot be drawn so definitely, that there should not be occasionally an approach to either side. In regard to the above mentioned classes, it ought also to be remembered, that they are not so distinct, as our general rules would seem to intimate; still this arrangement may enable the student to classify the compounds with which he meets critically, and thus considerably assist his memory.

12. Though each of the last three classes have a distinct meaning in combination, yet they may occasionally be used separately; thus the compound 嚴 慈 yen tsze, signifies together, father and mother; but they may in certain connections be also read 嚴 yen, stern, and 慈 tsze, kind, which are the original meanings of the terms. So 踢 燕 teĭh yen, a shuttle-cock, may also signify, to tread upon a swallow; which meanings are conveyed by each character separately.

13. In the collocation of two characters there is a great tendency to antithesis; a peculiarity in which this language surpasses others. Expressions like these, 黑 白 hih pih, black and white; 好 歹 haou tae, good and bad; 動 止 tung che, motion and rest; 男 女 nan neu, male and female; 老 幼 laou yew, old and young; occur again and again, where other languages do not require them. Compounds are also formed by putting a negative particle before an adjective, thus giving it the opposite meaning; as 不 好 pŭh

haou, bad; 不美 pŭh me, ugly, &c. this class is numerous.

14. Compounds do not merely comprise two characters, but sometimes many; as 千里鏡 tsëen le king, a spy glass; 修會長 sew hwuy chang, an abbot; 外洋人 wae yang jin, a foreigner. There are scarcely any verbs or adjectives of this class, and most of the triple compounds signify ideas that have been introduced into the language, since the march of intellect has made some progress.

15. Compounds of four characters, are such as these, 省寫減筆 săng sëay këen peih, an abbreviation; 抱嫌甚深 paou hëen shin shin, detestation; words of this class are either strictly speaking compounds, as 相戀之情 sëang lwan che tsing, attachment; and 水師遊擊 shwuy sze yew keih, a post captain; or they consist of the mere repetition of two compounds, as 保障封疆 paou chang fung keang, the defences (of a country;) 金枝玉葉 kin che yŭh yĕ, delicacies: 喪心蔑理 sang sin mëĕ le, abandoned, or they are circumlocutions, such as 週年之內 chow nëen che nuy, within the compass of a year; 愧慚無地 kwei tsan woo te, greatly ashamed; 假借名色 këa tsëay ming sih, pretence. Still, whatever they may be, they convey a single idea, more or less forcibly expressed. There are very few of five characters like 羅浮山石蘭 lo foo san shih lan, the dendrobium; and 簡切之言語 këen tsëĕ che yen yu, apothegms. Those of six are more frequently met with, as 飽學深通經史 paou hëŏ shin tung king sze, learned; 端莊整肅嚴威 twan chwang ching sŭh yen wei, majesty.

16. It cannot be denied that some of these latter compounds may be resolved into distinct significations, still the native reader considers them as expressing one idea, and the meaning thus conveyed by the aid of a number of symbols is fixed more impressively upon his mind. The formation of these words seems to have proceeded just in the same manner as our adoption of

compound Greek words, as we ourselves stood in want of proper terms for subjects of which our ancestors could not form the slightest notion. The Chinese language possesses, moreover, one advantage; it can place a great number of words before substantives, as epithets, and thus incorporate the description of the subject with the word itself, so as to represent it under the most varied forms. (See the Syntax.)

17. A great many compounds, if we may call them so, are also formed, by putting at the end of a string of words either 者 chay, or 的 teih; as 打 魚 的 ta yu teih, a fisherman; 作 鞋 的 tso heae teih, a shoemaker. Whether we denominate these phrases, or simple compounds, it is all the same; the idea becomes by this process concentrated, thus 作 者 chŏ chay, a maker; 行 者 hing chay, a walker. 想 不 到 者 seang puh taou chay, incomprehensible, unexpected: 沒 有 規 矩 的 mŭh yew kwei keu teih, irregular; 不 可 赦 的 puh k'ho shay teih, unpardonable. (For the formation of words by annexing 兒 urh, and 子 tsze, see the Chapter on Particles.)

18. A little study of the language soon convinces one, that it not merely consists of words, but in a great measure of sentences, or phrases, which are used, as our law terms and proverbs. This ought to be kept in view by the student, and as many of these trite expressions committed to memory, as that faculty is able to retain.

19. The Chinese have no idea of our grammatical distinctions, nor has a single native writer touched upon the subject. Whatever, therefore, is said in the second part of this work must be understood as an attempt to place the language under grammatical rules, in order to facilitate the study of it to Europeans. A word may be used as a substantive, adjective, or verb, just as it pleases the speaker or writer, and its position shows in what sense it ought to be understood; for instance, 與 yu, with, may also signify to give; 抑 yih, to oppress, may also be the disjunctive particle; 親 tsin, may be a

relation, or to approach, or near; 之 che, may signify of, or to arrive at; 仰 neang, to look up, or the preposition to. We find also the same word repeated, when the first is a verb, and the second a substantive or adjective, for instance 弟 弟 te te, to treat younger brothers as such; 是 是 非 非 she she fei fei, to declare what is right to be right, and what is wrong to be wrong; 好 好 惡 惡 haou haou woo ŏ, to esteem what is good and hate what is bad.

20. The Chinese themselves divide all words into 虛 字 heu tsze, empty characters, or 助 辭 tsoo tsze, auxiliaries, and 實 字 shih tsze, solid ones; the former are the particles, the latter the other parts of speech. These are again subdivided into 活 字 hwŏ tsze, living characters, verbs, or 死 字 sze tsze, dead characters, or nouns and adjectives.

BOOK II.

GRAMMAR. ETYMOLOGY.

CHAPTER I.

THE NOUN.

1. We ought here to premise that the Chinese with its cognate tongues has no inflexions, and that all the grammatical distinctions, which are thus indicated in other languages, are here conveyed by particles and generic terms.

2. We suppose that the student is acquainted with general Grammar, and therefore spend no time in definitions. Whatever is here said points strictly to the peculiarities of the language, without any attempt at adapting this tongue to the Latin Grammar. We intend to

give the Chinese, as a whole, such as it is, independent of any other language, to enable the reader to become fully acquainted with its idioms.

ON THE ARTICLE.

3. In most instances, the Chinese language leaves the article unexpressed: as 木匠帶棹來了 mŭh tsëang tae chŏ tsze leaou, the carpenter has brought the table: 學生纔入屋 hëŏ săng tsae jŭh ŭh, the pupil has just entered the house. When, however, a stress is laid upon the word, either 其 ke, the third personal pronoun, or 者 chay, the relative pronoun, or the demonstratives 此 tsze, 斯 sze, or 彼 pe, are used to indicate it: as 其惡弊不可赦免 ke ŏ pé pŭh k'ho shay mëen, *the* sin cannot be pardoned: 其人懷毒心 ke jin hwae tŭh sin, *the* man harbours malicious intentions: 此子尚可嘉也 tsze tsze shang k'ho këa yay, *this* child is still praise-worthy: 斯樹不結菓 sze shoo pŭh këĕ ko, *the* tree does not bear fruit: 彼妻青春喪偶 pe tse tsing chun sang gow, the woman became a widow in her youth: 人者無德安能任職乎 jin chay woo tih gan năng jin chih hoo, how can the man void of virtue hold an office?

4. In the conversational language 這個 chay ko, and 那個 na ko, serve the same purposes. It ought to be remarked, that all these pronouns may be translated this or that; but still the rule holds good, that wherever a definite article is necessary, the above words are used. The most frequent term employed in books is 其 ke.

5. The indefinite article is, in highly finished literary works, never expressed; in books written in the conversational style, and in common parlance it is conveyed, though not very frequently, by 一 yih, 一個 yih ko, 一箇 yih ko, and 一个 yih ko, (an abbreviated form of 箇 ko;) as 俾他一箇沙梨 pe to yih kong sha le, gave him a pear: 看一箇艷

色的女 k'han yih ko yen sih teih neu, he saw a beauty: 有個好意 yew ko haou e, having a good intention. Almost all the Chinese substantives have their particular numerals, which, put before the noun, serve to circumscribe the indefinite article, as 一船隻 yih chih chuan, a vessel: 一件事 yih këen sze, a business: 一椿快事 yih chun k'hwae sze, a pleasing affair: 諭帖一道 yu tëe yih taou, an edict. (See the paragraph on numerals.)

ON CASES.

6. Before proceeding further with the noun, we must here remark, that there exists a very great difference between the conversational style, and works strictly literal, which will be amply treated of under the Chapter on Style; we shall only observe here, that we intend henceforth to distinguish these two modes by conv. (conversational,) and lit. (literary.)

7. The genitive is expressed either by position preceding the nominative, or by 之 che, (lit.) and 的 teih, (conv.) Thus 人屋 jin ŭh, a man's house: 天星 thëen sing, heaven's stars. It is thus that many compounds are formed, as 書房 shoo fang, book room, a library: 雨水 yu shwuy, rain water. Regard to euphony and practice, will teach us whether we ought merely to indicate this case by position, or to use 之 che, and 的 teih; for one may say, 人之屋 jin che ŭh, and 天的星 t'hëen che sing, without changing the idea. If, however, several words precede, these particles must always be used; as 道理之誠 taou le che ching, the truth of right principles; 原非他人的事務 yuen fei t'ha jin teih sze woo, it was not the affair of other people: 知善者之福 che shen chay che fŭh, to know the happiness of the good: 中國的人 chung kwo teih jin, a man of the central empire, a Chinese. In the colloquial style 地 te, and 底 te, on account of the similarity of sound, are often substituted for 的 teih.

Every class of words, when placed before the noun, may require the genitive particle, just as if they were nouns; as 作行之樣 tsŏ hing che yang, the manner of doing any thing: 人之多 jin che to, many people: 善良之心 shen lëang che sin, a good heart, and similar expressions: (see also the paragraph upon the particles 之 che, and 的 teih.) It is well to remark also the following formations: 鐵的 tëĕh teih, made of iron: 石的 shih teih, stony: 木的 mŭh teih, wooden: 寫的 sëay teih, written.

8. The dative is seldom expressed. The following may be noticed: 以薪米濟汝 e sin me tse joo, we provide you with fuel and rice: 施恩眾人 she găn chung jin, to show favour to all men. In cases where emphasis is required, the particle 與 yu, is used; as 與其讀 yu ke tŭh, read to him, (this may however also signify, cause him to read:) 與朋友說話 yu păng yew shwŏ hwa, to speak to a friend: 給錢與工人 keih tsëen yu kung jin, to give money to workmen: 與我擒來 yu gno kin lae, seize and bring him to me: 向 heang, 于 yu, and 於 yu, (the latter merely on account of the similarity of sound) are often used for 與 yu, as in the following instances, 于我無干 yu gno woo kan, it is nothing to me: 于人無俾益 yu jin woo pe yih, no advantage to men: 問於我 wăn yu gno, ask me: 向他說 hëang t'ha shwŏ, tell him: 向洋商討 hëang yang shang t'haou, ask the Hong-merchants, or demand from them. Speaking to, may be expressed by 對他講 tuy ta këang, speak to him: 和他說 ho ta shwŏ, or 替他說 te ta shwŏ, tell him, (conv.) *For*, or *instead of*, is mostly expressed by 爲 wei, and occasionally by 代 tae, and 替 te, as 爲人捐命 wei jin keuen ming, (lit.) to sacrifice one's life for men: 代人做 tae jin tso, to do for one: 替國家出力 te kwŏ kea ch'hŭh leih, to exert one's self for the state. The words 給 keih, and 俾 pe, may occasionally serve to express the dative.

9. The accusative is altogether indicated by posi-

tion; the rule, however, that it follows the verb, is occasionally reversed. Thus in the regular way, 獲利 hwŏ le, to obtain profit; 人人皆發財 jin jin keae fă tsae, every body has made money. Instances where it is put before the verb are, 銀子都費了 yin tsze too fei leaou, all the money is spent; 買辦工人一概撤出 mae pan kung jin yih kae chĕ chŭh, the compradores and workmen were all driven out. (See the Syntax.)

10. The ablative is formed in various ways; thus our *by* is expressed by 被 pe, as 被人見 pe jin keēn, seen by men; or by 以 e, as 以力強進 e leĭh keang tsin, to enter by force; this preposition, however, more frequently describes the instrumentality, like our *with;* as 以刀殺人 e taou shă jin, to kill men with the sword; 以仁服人 e yin fŭh jin, to subdue men with kindness. 由 yew, is not only used to indicate the place from whence any thing comes, but also serves to express our *by* of the passive construction, as 由洋商經理 yew yang shang king le, managed by the Hong-merchants; 由門出來 yew mun ch'hŭh lae, come out at the door; 由粤到閩 yew yuĕ taou man, from Canton to Fokëēn province. 於 yu, is also used to express our *by*, and *through*; as 食於民 sze yu min, fed by the people; and sometimes, but not often, 于 yu, is thus employed, as 保護我于兵 paou hoo guo yu ping, he protected me by soldiers. *On account of, for*, or *in behalf of*, is conveyed by 為 wei, and less frequently by 代 tae, or 替 te, as 為汝做 wei joo tso, I do it on your account; 代兄辦理 tae heung pwan le, I manage it for my brother; 替子害怕 te tsze hae pa, afraid about the child. The characters 由 yew, 從 tsung, and 自 tsze, express *from;* as 從家裡來 tsung kea le lae, come out of the house; 自城中前往海濱 tsze ching chung tsëen wang hae pin, from the city he went on to the sea beach. *In*, or *at*, is conveyed by 諸 choo, 在 tsae, 于 yu, 於 yu, and sometimes by 乎 hoo, as 在山上無草木 tsae shan shang woo

tsaou mŭh, there is no verdure or wood on the hill; 天良于人之心 t'hëen leang yu jin che sin, heavenly goodness in the human heart; 惟求諸己 wei kew choo ke, to seek it in one's self; 止於至善 che yu che shen, to rest in extreme goodness; 連兩年於城貿易 lëen lëang nëen yu ching mow yih, for two years he traded in the city. *With*, is expressed by 與 yu, and 同 tung, as 與人相和 yu jin sëang ho, to live peaceably with people; 同汝出外 tung joo ch'hŭh wae, to go abroad with you: 偕 keae is used in the same manner. *On* and *at*, used before words expressing time, are generally not marked, as 十有二載巡狩方嶽 shih yew urh tsae seun show fang yŭh, on the 12th year he went to inspect the districts and mountains; 即日出省城 tseih jih ch'hŭh săng ching, on that very day he left the provincial city. The use of 於 yu, to express *in* is by no means of frequent occurence.

11. The vocative is either not expressed at all, as 老爺來 laou yay lae, come here, sir! or by 也 yay, after the word, as 伊也來 yu yay lae, come hither Yu! or by 阿 o, as 郎君阿 lang keun o, oh my husband! In conversation 呀 ya, is sometimes put after the word, to indicate this case; 歟 yu, and 噫 e, are likewise used in this manner in good writings: 噯呀 gae ya, and 吁 heu, are frequently used in exclamations, and 哉 tsae, at the end of a sentence. (See the paragraph on interjections.)

12. The student will readily perceive, that the Chinese cases, as given above, do not exactly correspond with ours, but further study will teach him where to use these particles, and where to omit them, whilst it will also aid him in the construction of sentences.

ON GENDER.

13. Chinese nouns, grammatically considered, have no gender; but whenever the nature of things is pointed out, there are generic terms to convey the same; for hu-

man beings, 男 nan, and 女 neu, express male and female; for animals generally, 公 kung, and 母 moo; for cattle in particular, 牡 mow, and 牝 pin; for birds, 雄 heung, and 雌 tsze; for inanimate things, 剛 kang, masculine, and 柔 jow, feminine: 乾 këen, and 坤 kwăn, or 陰 yin, and 陽 yang, for the male and female principles of nature, have their origin in the popular idea, that sex pervades the universe, and that all inanimate things partake either of one or the other quality.

14. The words above mentioned are never added to the substantive, unless with a view express the gender; as 鷄 ke, a fowl; 鷄公 ke kung, a cock; 鷄母 ke mow, a hen; 此綿羊未曉是牝牡者 tsze mëen yang we heaou she pin mow chay, I do not yet know whether these sheep are ewes or rams; 生子男女各一 săng tsze nan neu kŏ yih, he brought forth children, one son and one daughter. The application of these characters is very easy; they seldom occur, and only when it is a matter of importance, that the gender should be known.

ON NUMBER.

15. Every Chinese noun may be expressive of the plural as well as the singular, thus 人 jin, may be a man, and men; 牛 neu, may be an ox, and oxen; 學生 heŏ săng, disciple, or disciples. Unless it be distinctly indicated that a word has a plural signification it is left doubtful. The plural form of the noun is pointed out, when necessary, by the use of particles: we shall here enumerate the particles which are used for the purpose, beginning with the most common, and afterwards explaining them. 等 tăng, 們 mun, 輩 pei, 類 luy, 曹 tsaou, 儕 tse, and 儔 chow, which are put after the substantive; so also 各 kŏ, 諸 choo, 衆 chung, 凡 fan, and 庶 shoo; all of which are put before the noun, and are strictly speaking collective adjectives, though used to convey the sense of the plural; so also are 皆 keae, 咸 han, 俱 heu, and 都 too; only these generally follow.

15. Chinese books are never over crowded with these

plural particles; in good writings they are still more scarce. In many instances, where we should consider them indispensably necessary, the genius of the Chinese language, does not demand them at all; and on the other hand, they are sometimes used, where they appear to us superfluous.

18. The most common plural particle is 等 tăng, as 人等 jin tăng, men: when two or three subjects are enumerated, one after the other, this particle is affixed to the last: as 農夫工匠等 nung foo kung tsëang tăng, agriculturists and artizans: 弁兵，文武商人等 pëen ping, wăn woo, shang jin tăng, soldiers, civilians, military officers, and merchants, (the *and* is always left out.) 們 mun, is more frequently used with the personal pronouns, as 我們 gno mun, we; 汝們 joo mun, you; sometimes in conversation it is annexed to substantives: 輩 pei, is employed when a class is to be indicated, as 惡輩 ŏ pei, the wicked; 前輩 tsëen pei, and 後輩 how pei, predecessors, and successors; 忘義之輩 wang e che pei, the unjust; 同輩之人 tung pei che jin, equals; 曹 tsaou, and 類 luy, are nearly of the same import as 輩 pei, but not so frequently used; thus 官曹 kwan tsaou, means officers; and 匪類 fei luy, vagabonds: 儕 tse, and 儔 chow, indicate likewise classes, and kinds, companies; 吾儕 woo tse, we, is used by good writers.

19. 衆 Chung is very frequently used, as 衆商 chung shang, all the merchants, or the merchants: 衆生 chung săng, all living things, or creatures, mankind. 諸 choo, is also common, as 諸先生皆無病 choo sëen săng keae woo ping, the teachers are all well; 諸物 choo wŭh, all things, things. So also 各 kŏ, as 各人 kŏ jin, every man, or men; 各處 kŏ choo, every place, or places: 庶 shoo, has nearly the same signification, as 諸 choo, though less frequently used, as 庶士 shoo sze, scholars: 凡 fan, is more common, as 凡人 fan jin, all men, or men; 凡 fan, is often preceded by 諸 choo, as 凡物 fan wŭh, things, or 諸凡物件 choo fan wŭh këen:

19. 皆 Keae, and 都 to, frequently occur in good writings as well as in conversation; as 人皆知之 jin keae che che, all men know it; 父子皆行德 foo tsze keae hing tih, father and son both practiced virtue; 婦女皆帶美貌 foo neu keae tae mei mow, the women were all beautiful; 朋友都不在 păng yew too pŭh tsae, the friends are all absent; 俱 keu, is most frequently found in literary composition, as 有所賜物俱不受 yew so sze wŭh keu pŭh show he received none of the things that were given; 棉羊俱死 mëen yang keu sze, all the sheep died; 軍械俱全 keun heae keu tseuen, the weapons were all prepared. 咸 Han, is less frequent, as 儒咸從之 joo han tsung che, the scholars all followed him.

20. There are a variety of other modes of expressing the plural: by repetition, as 家家 këa këa, every family, families; 日日 jih jih, every day, or daily. By the word 多 to, many, as 中國人多出外方 chung kwŏ jin to ch'huh wae fang, many Chinese go to foreign countries; or by the numerals 百 pih, and 萬 wan, (but 千 tsëen, less frequently,) as 百官 pih kwan, the Mandarins; 百般 pih pwan, various ways; 萬德 wan tih, all virtues, or virtues, 萬世 wan she, for many ages; 千計 tsëen ke, a variety of plans. There are some peculiar forms of expression, as 四海 sze hae, four seas, or the seas; 五方 woo fang, the five points, or all points; 五行 woo ping, the elements; 五倫 woo lun, the relations of life; 五穀 woo kŭh, the various kinds of grain; 五爵 woo tsëŏ, the different ranks of nobility; 五味 woo we, the five, or various tastes: because the Chinese, either in reality or imagination, assume them to be so many in number. Such are also 九州 kew chow, the nine parts of the world, or the whole globe; 九有 kew yew, creatures, &c. For excess and multitude, 羣 keun, 雲 yun, and 蜂 fung, are often used, as 羣人 keun jin, many men; 船隻雲集 chuen chih yun tseih, the vessels assembled in crowds; 盜賊蜂起 toau tsih fung k'he, the thieves rose up, as thick as bees: we find also,

人如林 jin joo lin, or 如山 joo san, men like forests or hills, that is in great multitudes: or shorter without 如 joo, as 人山 jin san, or 人海 jin hae, men in considerable numbers, like hills and seas. *Some*, the Chinese express by 數 soo, and 幾 ke, as 幾句 ke keu, some sentences, and 數日 soo jih, several days.

21. An idiomatic peculiarity, which the Chinese has in common with the Japanese, is the addition of a generic term to various nouns, for the sake of enumeration, which we may compare to our habit of saying *heads* of cattle, *pieces* of silk, *sheets* of paper, &c. But expressions of this kind are not of frequent occurrence with us; whilst in Chinese few nouns are found to which one, two, or even three of these terms is not applicable. We shall here quote the most common.

個 Ko, is applied to a great variety of nouns, especially in conversation; when written in the above manner, it stands for living beings, but for inanimate things it changes into 箇 ko, or the abbreviated form 个 ko; few writers, however, make this grammatical distinction. Thus 一個人 yih ko jin, one man; 三箇板 san ko pan, three planks; 五个餅 woo ko ping, five cakes.

隻 Chih, is applied to vessels, animals, and single objects; as 四隻船 sze chih chuen, or 船四隻 chuen sze chih, four ships; 三隻羊 san chih yang, three sheep; 五隻棹 woo chih chŏ, five tables.

對 Tuy, and 雙 shwang, are used with all the nouns that can be arranged in pairs; as 一對鞋 yih tuy heae, a pair of shoes; 一雙襪 yih shwang wă, a pair of stockings: and further, as in other languages.

張 Chang, is used for every thing that can be spread out; as 一張紙 yih chang che, a sheet of paper; 一張告示 yih chang kaou she, a proclamation, (that is, a paper containing one;) 一張門簾 yih chang mun lëen, a door screen.

把 Pa, is used for things that have a handle; as 一把刀 yih pa taou, a sword; 掃把 saou pa, a besom, and a variety of others.

枝 Che, is used for things that are straight, in the

shape of branches; as 一枝鞭 yih che pëen, a whip; 一枝笛 yih che chŭh, a flute.

條 Teaou, very much resembles the former, in its use, as 一條繩 yih teaou shing, a cord; 一條河 yih teaou ho, a river, &c.

間 Këen, is used for objects that comprehend space, as buildings of every description: thus 三間屋 san këen ŭh, three houses.

座 Tso, now and then, also 所 tso, designates places, as 一座城 yih tso ching, a city; 三座邑 san tso yih, three towns.

幅 Fŭh, or 疋 peih, are used for pieces, or parts; as 一疋布 yih peih poo, a piece of cloth, 二幅畫 urh fŭh hwa, two pictures.

件 Këen, serves to enumerate things in general, as 一件事 yih këen sze, or 事件 sze këen, an affair; and 案件 gan këen, a case in law; in the former instance, 樁 chun, is often used. This particle is like 個 ko, and 隻 chih, and is often promiscuously employed; as 一件衫 yih këen san, a jacket; 物件 wŭh këen, things; 貨件 ho këen, goods, &c.

副 Foo, means a set, a lot; as 一副器具 yih foo khe keu, a set of instruments, or utensils.

塊 Kwae, is used for pieces, or any thing substantial and solid; as 一塊石 yih kwae shih, a stone: 三塊銀 san kwae yin, three dollars; 團 twan, 圓 and yuen, are used for globular things; and 方 fang, for pieces; as 一方猪肉 yih fang choo jŭh, a piece of pork.

陣 Chin, a gust, a dash, a beam; as 一陣風 yih chin fung, a gust of wind; 一陣光 yih chin kwang, a beam of light; 一陣烟 yih chin yen, a puff of smoke: 塲 chang, is used nearly in the same manner; as 一塲霧 yih chang woo, a mist; 一塲雨 yih chang yu, a shower of rain.

包 Paou, is used for bundles; as 一包棉花 yih paou mëen hwa, a bale of cotton; 一包紙 yih paou che, a bundle of paper; so also 札 cha, as 一札筆 yih cha peih, a bundle of pencils; 一札紙 yih chă che, a bundle of paper; so also 束 sŏ.

架 Kea, for frames and machinery as 一架水車

yih kea shwuy keu, a fire engine; 一架算盤 yih kea swan pwan, an abacus.

擔 Tan, for things of weight and burdens; as 一擔行李 yih tan hing le, a load of baggage; 一擔蔬菜 yih tan soo tsae, a load of vegetables.

點 Tëen, for small things, drops, &c. as 一點時 yih tëen she, a moment of time; 一點墨 yih tëen mih, a drop of ink.

段 Twan, indicates parts, and sentences; as 一段新聞 yih twan sin wăn, a piece of news; 一段地 yih twan te, a part of land.

管 Kwan, enumerates things that are hollow; as 一管筆 yih kwan peih, a pencil; 一管簫 yih kwan seaou, a pipe.

欵 Kwan, like 條 teaou, enumerates laws, precepts, petitions, business, affairs, &c. as 一欵事 yih kwan sze, an affair; 奏情一欵 tsow tsing yih kwan, a memorial.

股 Koo, for shares and parts; as 一股生意 yih koo săng e, a share in some trading concern: 一股繩 yih koo shing, a bundle of twine.

位 Wei, and 名 ming, are used for enumerating human beings; the former, however, is mainly confined to persons of rank; while 員 yuen, is applied to government officers. For instance 番梢四名 fan seaou sze ming, four foreign sailors; 相公三位 seang kung san wei, three gentlemen; 文官三員 wăn kwan san yuen, three civilians; 位 wei, is also used for guns; as 炮位 paou wei, a cannon.

層 Tsăng, is used for a layer, a story, a set; as 一層紙 yih tsăng che, a sheet of paper; 一層瓦 yih tsăng wa, a layer of tiles. So also 重 chung, for duplicates, or terraces; as 二重門 urh chung mun, the second door; 一重山 yih chung san, the first of a series of hills.

片 Pëen, signifies a slice, a flake, a bit; 一片雪 yih pëen seuĕ, a flake of snow; 一片紙 yih pëen che, a bit of paper; 一片信 yih pëen sin, a note.

顆 Ko, as well as 粒 leih, are used for grains, beads, &c. as 一顆珍珠 yih ko chin choo, a pearl; 一粒沙 yih leih sha, a grain of sand.

套 Taou, is used for a whole; as 一套衣服 yih taou e fŭh, a suit of clothes; 一套書 yih taou shoo, a whole work: 本 pun, and 篇 pëen, are used exclusively for books and papers; 句 keu, for enumerating sentences and phrases; 道 taou, and 帖 tëĕ, for edicts and states papers; as 諭帖三道 yu tëĕ san taou, three edicts; 首 show, is applied to odes; as 一首詩 yih show she, a piece of poetry: 頁 yĕ, is used occasionally for books and papers; as 一頁紙錢 yih yĕ che tsëen, a bundle of gilt paper: 封 fung, for enumerating letters; as 一封信 yih fung sin, one letter.

羣 Keun, and 夥 ho, for congregated numbers; as 一羣鳥 yih keun neaou, a covey of birds; 一夥匪徒 yih ho fei t'hoo, a company of vagabonds.

頂 Ting, is employed for carriages and caps: and 串 chuen, for rows and files; as 一串兵丁 yih chuen ping ting, a file of soldiers: 桭 chin, or 株 choo, for trees; 科 ko, for plants: 乘 shing, and 輛 lëang, for carriages and sedan chairs: 畝 mow, for plots of land or ground: 領 ling, for coats or jackets: 頭 t'how, and 口 k'how, for animals or cattle: the latter also for swords, and the former for affairs; as 一頭親事 yih t'how ts'hin sze, a matrimonial affair: 匹 peih, for horses: 部 poo, for volumes, divisions: 刀 taou, for quires of paper: 門 mun, for guns: 節 tsëĕ, for any thing jointed: 面 mëen, for things with a smooth surface; as 三面鏡 san mëen king, three looking glasses: 貼 tëĕ, for sticking substances; as 三貼膏藥 san tëĕ kaou jŏ, three plasters: 文 wăn, for enumerating cash: 餐 tsan, for meals; as 一餐飯 yih tsan fan, a meal of rice: 成 ching, for musical tunes: 軸 chŭh, of rolls: 畫 hwŏ, for strokes: 下 hëa, for blows: 行 hang, for rows and columns: 炷 choo, for incense sticks: 回 hwuy, for parts, times: 旬 seun, for decades: 臺 tae, for stages: 枚 mei, or 錠 ting, for pieces of ink: 竿 kan, for bamboos: 帙 chih, for cases of books: 疋 wăn, for rolls of silk: 尾 wei, for fishes, and other animals: 局 keŭh, for chess boards or affairs: 卷 keun, for rolls, books, chapters, &c. 盞 tsan, for lamps, and similarly formed things: 兩 lëang, for silver: and many others.

22. The reader will no doubt perceive that most of these terms are attached to nouns, to which they bear some relation, either in shape or quality, and a frequent perusal of the foregoing paragraphs will enable the student to make a right use of them. We may add, however, that they form an essential part of the language; and to omit them, when necessary, would be as great an offence against grammar, as to dispense with our articles and prepositions, when the construction calls for them. Several nouns take a variety of numerals, and in most instances their meaning is thereby modified. But euphony, and the structure of the language, often require them, where there exists no apparent necessity. The Chinese say, for instance, 布疋 poo peih, for cloth; 列位仁兄 lëë wei jin heung, benevolent brethren, or gentlemen, &c. In most cases, however, where a strict enumeration of the subject is not required, the numerals are omitted.

CHAPTER II.

THE ADJECTIVE.

POSITIVE.

1. The remark previously made, that Chinese words do not exactly belong to one particular class, applies also to the adjective; thus 大 ta, great, and 小 seaou, small, though generally used as adjectives, may occasionally be changed into nouns, as 其大 ke ta, its greatness; 其小 ke seaou, its littleness; so also into verbs; as 大之 ta che, to enlarge it, &c. On the other hand, many nouns occasionally assume the shape of adjectives by being placed before other substantives; as 天朝 t'hëen chaou, the celestial dynasty; 世物 she wŭh, worldly things; 至不仁 che pŭh jin, very hard hearted.

2. It is peculiar to the Chinese language to unite a great many words before nouns, which then assume the nature of adjectives; as 凡有病的人 fan yew ping teih jin, all the sick; 有稽查夷船貿易之責 yew ke cha e chuen mow yih che tsih, the duty of instituting enquiries into the trade of foreign vessels; all the words are here placed in relation to 責 tsih, as if they were its epithets.

3. Much of the signification of adjectives depends upon their position. The common mode is to place them before the noun; as 好人 haou jin, a good man; if two or three precede, they do not require a connective particle; as 善良民 shen lëang min, virtuous people; 美艷淑女 mei yen tseih nju, a beautiful modest woman. Where there are more than two adjectives, 之 che, generally intervenes between them and the substantive; 暴虐利害之官員 paou yŏ le hae che kwan yuen, cruel and annoying officers. Two adjectives put together have often 的 teih, or 者 chay, at the end; as 要用的 yaou yung teih, needful; 綦嚴者 ke yen chay, very severe.

4. Whenever the substantive verb is implied, adjectives are put after the noun; as 人好 jin haou, he is a good man; 性猛 sing măng, he is of a savage nature. Phrases like the following are frequent; as 天地之大 t'hëen te che ta, the greatness of heaven and earth; 心量之寬 sin lëang che kwan, the extent of generosity; in these cases the adjective by its position assume the nature of a noun, as hinted above. The formation of epithets like 木的 mŭh teih, wooden; 金的 kin teih, golden; and 天的 t'hëen teih, heavenly, is very common.

COMPARATIVE.

5. We know of no language that adopts so many modes of expressing the degrees of comparison, as the Chinese. For the benefit of the reader we shall here recapitulate all that has come under our observation, and trust he will endeavour to familiarize himself with the following phrases.

6. Our *more* is expressed by 更 kăng; as 更美 kăng mei, more beautiful; when two objects are compared with each other the latter is preceded by 比 pe to compare; as 此女比彼女更美 tsze neu pe pe neu kăng mei, this woman is more beautiful than that: 更 kăng, is however, occasionally omitted; as 我比汝好一些 gno pe joo haou yih sëay, I am rather better than you; or 較 keaou, is annexed; as 我比較汝更好 gno pe keaou joo kăng haou, I am better than you. Sometimes 更 kăng is preceded by 相對 sëang tuy; as 汝我相對我更好 joo gno sëang tuy, gno kăng haou, compared with each other, I am better than you; the same idea is also conveyed by 較對 keaou tuy. Furthermore, the word 更 kăng is found in phrases like the following; as 更有甚焉 kăng yew shin yen, still more excessive; 彼尚更肥 pe shang kăng fei, he is still more fat; 彼太更好過此 pe t'hae kăng haou kwo tsze, that is much better than this. There are also instances where 更 kăng, is followed by 於 yu; as 今年之穀更豐盛於前年的 kin nëen che kŭh kăng fung shing yu tsëen nëen teih, the grain of this year is more abundant than the former year; or a phrase like the following may be formed: 今晚歃茶更早食飯過遲 kin wan hŏ cha kăng tsaou, shih fan che kwo, we have taken tea earlier this evening, and eaten rice later.

7. Besides what has been already said it will be well to notice the following modes in which 比 pe, is used; as 你比他高 ne pe t'ha kaou, you are taller than he; 酒比水好多 tsew pe shwuy haou to, wine is much better than water; 工匠比不得農夫之用 kung tsëang pe pŭh tih nung foo che yung, the usefulness of the mechanic is not to be compared with that of the husbandman; 不敢比勝中華 pŭh kan pe shing chung hwa, by no mean superior to the central flowery nation; 這個比那個越發好 chay ko pe na ko yuĕ fă haou, this is much better than that; 散商大班不可比 san shang ta pan pŭh k'ho pe, a private merchant is inferior to the chief of a factory: 此城比彼城不過 tsze ching pe pe ching

seaou kwo, this city is less than that; 這個比那個又好 chay ko pe na ko yew haou, this is better than that: 較 keaou, is often used in the following manner; as 罪較輕 tsuy keaou k'hing, a lighter crime; 耳目較近 ŭrh mŭh keaou kin, ear and eyes are very near; 限期較寬 hëen ke keaou kwan, to have the term more extended; 較前有減無增 keaou tsëen yew këen woo tsăng, compared with what it was before, it has been rather less than increased.

8. 於 Yu, as well as 過 kwo, are often used to convey the idea of more: as 賢於禹 hëen yu Yu, more excellent than Yu; 貴於銀 kwei yu yin, more valuable than silver; 未有甚於此時者 we yew shin yu tsze she chay, it has never been worse than at the present time. Instances of 過 kwo, are 汝好過我 joo haou kwo gno, you are better than myself; or with 於 yu, as 汝好過於我 joo haou kwo yu gno, the same; 小過於蟻 seaou kwo yu e, less than an ant; 其德行或係大過或係小過於君子 ke tĭh hing hwŏ he ta kwo, hwŏ he seaou kwo yu keun tsze, his virtuous actions are more or less than those of the superior man; 還要好過這個 hwan yaou haou kwo chay ko, he wants it still better than this. It is also occasionally followed by 愈甚 yu shin, as 妄行其過越愈甚 ke wang hing kwo yuĕ yu shin, his worthless conduct is still more outrageous: or preceded by 莫 mŏ, as 高山莫過於天 kaou san mŏ kwo yu thëen, there are no hills higher than the heavens; 不過半年 pŭh kwo pwan nëen, not more than half a year; 智識過人 che shĭh kwo jin, wiser than the generality of men.

9. 愈 Yu, better, is often used to designate the comparative degree; as 愈難 yu nan, more difficult; 航船愈快 hang chuen yu kwae, he sailed faster; 愈于誑言 yu yu hen yen, better than boasting: it is also used with 加 këa, after it; as 愈加邪淫 yu këa sëay yin, still more dissolute: and not unfrequently repeated, as 憂心愈愈 yew sin yu yu, still more sorrowful, or reiterated in the following manner; as 愈快愈易 yu kwae yu e, the quicker the easier; 愈久愈難 yu kew yu

nan, the longer the more difficult; 愈力愈勤而愈不至 yu leih yu t'hung, urh yu pŭh che, the greater the effort and exertion, the less the chance of attaining the object: 尤 yew, sometimes occurs, as 尤可怪 yew k'ho kwae, still more strange; 語意尤善 yu e yew shen, his speech was still more complete; 未如孔子之尤盛者也 we joo k'hung tsze che yew shing chay yay, there is nothing like to Confucius' superior fullness. In this sense, on account of the similarity of the sound, 逾 yu, is now and then used; we meet also with 益 yih; as 益甚 yih shin, more extensively; 益善 yih shen, more excellent; 去聖益遠而益满 k'heu shing yih yuen urh yih mwan, the more you separate yourself from the sages, the more you will be puffed up. 越 Yuĕ, is also used in this manner, as 越好 yuĕ haou, better; 越興越濟 yuĕ hing yuĕ tse, the more he prospers the more he gives. It has also 發 fă, as a suffix; as 越發好 yuĕ fă haou, much better; 一發好了 yih fă haou leaou, still better; 一發體面 yih fă t'he mëen, still more respectable. 勝於 Shing yu, is also used for *more;* as 月勝於螢光百倍 yuĕ shing yu ying kwang pih pei, the light of the moon is a hundred times brighter than that of the fire-fly. So also, but seldom, 又 yew, as 此又好 tsze yew haou, this is better.

10. To compare whole sentences 寧 ning, is used: as 寧死不可背理 ning sze pŭh k'ho pei le, it is better to die than to deny one's principles; 寧可受貧不可苟取 ning k'ho show pin, pŭh k'ho kow tseu, it is better to suffer poverty, than to purloin; 禮與其奢也寧儉 le, yu ke chay yay, ning këen, in ceremonies, it is better to be economical, than profuse; 寧可信其有不可信其無 ning k'ho sin ke yew, pŭh k'ho sin ke woo, it is better to believe in its existence, than to believe in its non-existence.

11. 如 Joo, is often used in comparisons, in various ways; as 那個不如這個好 na ko pŭh joo chay ko haou, that is not so good as this; 豹不如虎猛 pa pŭh joo hoo măng, the leopard is not so ferocious as the tiger; 如水益深如火益熱 joo shwuy yih

shin, joo hoo yih jě, but if the water become still deeper, and the fire still hotter— 益 Yih, is now and then used for *more*, as 如 雪 益 皎 如 血 益 紅 joo seuě yih heaou, joo heuě yih hung, whiter than snow, and redder than blood; 不 如 勤 勞 pŭh joo k'hin laou, nothing like diligent effort: in this case it is used synonymously with 若 jŏ, which is often preceded by the negative particle 莫 mŏ; as 莫 若 偕 死 mŏ jŏ keae sze, there is nothing better than to die together. Sentences of the latter description are of frequent occurrence; (see also the negative particles,) as 莫 此 有 甚 mo tsze yew shin, nothing exceeding this, or more than this: 莫 大 之 功 mŏ ta che kung, no greater merits; 不 如 不 往 pŭh joo pŭh wang, we had better not go; 與 其 遲 到 不 如 不 到 yu ke che taou, pŭh joo pŭh taou, it is better not to come at all, than to come late.

12. Of the various ways in which our word *more* is expressed, notice the following: 多 三 分 to san fun, three parts more; 十 多 年 shih to nëen, more than ten years; 十 來 年 shih lae nëen, ten years more; 高 一 尺 kaou yih chih, higher one covid; 短 一 寸 twan yih tsun, shorter one inch; 不 下 萬 金 pŭh hëa wan kin, not less than ten thousand taels; 十 有 餘 人 shih yew yu jin, more than ten men; 百 有 餘 人 pih yew yu jin, more than one hundred men. The comparative is also occasionally indicated by an interrogative pronoun; as 先 生 孰 賢 sëen săng shŭh hëen, who is wiser than you, Sir. As comparatives, the following phrases may be cited: 遠 勝 百 倍 yuen shing peih pe, a hundred times more distant. 罪 積 得 有 山 一 般 高 有 海 一 般 深 tsuy tseih tih yew shan yih pwan kaou, yew hae yih pwan shin, crimes accumulated as high as mountains, and as deep as seas. 況 Hwang, frequently occurs to denote, how much more? as 況 中 國 乎 hwang chung kwŏ hoo, how much more the central empire? 天 且 不 違 而 況 於 人 乎 況 於 鬼 神 乎 t'hëen tsëay pŭh wei, urh yu jin hoo, hwang yu kwei hoo, heaven is not adverse, how much less men, and still less spirits? 矧 Shin, is used in the same sense, but less frequently; as 矧 此 有 才

shin tsze yew tsae, how much more he who has talents? 矧 曰 shin yuĕ, how much more it may be said? The reader will easily infer from what has been said the richness of the Chinese language in this particular, and an attentive reading of the above paragraphs will enable him to comprehend the great variety of ways by which the comparative is expressed.

SUPERLATIVE.

13. The Chinese have many words like our *very*, *exceedingly*, *extremely*, *almost*, &c. as 至 che, 極 keih, 最 tsuy, 甚 shin, 殊 shoo, 切 tsëĕ, 很 hăn, and 儘 tsin, some of which are placed before the adjectives, and some after them. Thus 至 聖 che shing, extremely sacred; 極 好 keih haou, very good; 受 辱 極 矣 show jŭh keih e, very much disgraced; 勇 猛 已 極 yung măng e keih, very brave; 遭 苦 極 甚 tsaou k'hoo keih shin, he experienced intense suffering; 最 善 tsuy shen, extremely excellent; 至 德 也 已 矣 che tih yay e e, exceedingly virtuous; 謹 之 至 也 kin che che yay, very respectful; 哀 痛 至 切 gae t'hung che tsëĕ, exceedingly painful; 享 福 至 極 heang fŭh che keih, he enjoyed great happiness; 最 多 tsuy to, very much; 最 關 緊 要 tsuy kwan kin yaou, of the highest importance; 最 先 tsuy sëen, the first; 最 爲 第 一 tsuy wei te yih, the very first; 興 相 最 極 hing sëang tsuy keih, an exceedingly flourishing condition; 最 高 之 有 六 尺 tsuy kaou che yew luh ch'hih, the highest is five covids; 甚 是 shin she, very right; 甚 好 shin haou, very good; 不 明 之 甚 也 pŭh ming che shin, very dark; 可 愛 甚 矣 k'ho gae shin e, very amiable; 其 聰 明 甚 不 勝 ke tsung ming shin pŭh shing, his intelligence is quite unsurpassable; 美 色 甚 極 mei sih shin keih, extremely beautiful. Instead of 甚 shin, 深 shin, is sometimes used, from the resemblance of sound: as 深 重 shin chung, very important; 深 爲 可 恨 shin wei k'ho hăn, very detestable; and thus also 儘 tsin; as 儘 應 tsin ying, very proper; 儘 須

tsin yu, the first. The examples of 殊 shoo, are 殊多 shoo to, very many; 殊異 shoo e, very extraordinary; 殊未畫一 shoo wei hwă yih, very dissimilar; 殊可恨 shoo k'ho hăn, very hateful; 殊屬疎縱 shoo shŭh soo tsung, very neglectful; the latter instances are of frequent occurrence in edicts. 一切 Yih tsëĕ, occurs less frequently, and then generally in company with 至 che, or 剴 k'hae; as 剴切曉諭 k'hae tsëĕ heaou yu, very distinct orders. In edicts we also find 從 tsung, 綦 ke, and 森 săn, used to express the superlative degree: thus 從重究辦 tsung chung kew pau, very severely prosecuted; 綦嚴 ke yen, very strict; 新例森嚴 sin le săn yen, the new laws are very rigorous. 狠 Hăn, is used in conversation; as 冷得狠 lăng tih han, very cold; 好得狠 haou tih hăn, very good; in its stead 緊 kin, is occasionally used, on account of the similarity of sound.

14. There are various other modes of expressing the superlative degree, as 太 t'hae; thus 太多 t'hae to, too much; 何太無禮 ho t'hae woo le, how very rude! 無情太甚 woo tsing t'hae shin, very unkind; 德行太過 tih hing t'hae kwo, very virtuous. 大 Ta, is now and then used in the same manner; as 有大分別 yew ta fun pëĕ, or 大不相同 ta pŭh sëang t'hung, very different. 第一 Te yih, sometimes occurs, as 第一妙 te yih meaou, very excellent; or 頂 ting, as 頂好 ting haou, very good; also 上 shang, as 上好 shang haou, very good; or 上一等 shang yih tăng haou, good in the highest degree; 忒是不好 tih she pŭh haou, very bad.

15. 良 Lëang, is likewise used, but only in a few instances; as 良久 lëang kew, for a considerable period; 良多 lëang to, a good many. Thus also 許 heu; as 許久 heu kew, very long; or 許多 heu to, very many; 許少 heu shaou, very few. 好 Haou, is employed in the same manner; as 好久 haou kew, a good while; and more frequently in conversation; as 好不 haou pŭh, and less frequently 好沒 haou mŭh; thus 好不平安 haou pŭh ping gan, very peaceful; 好不和睦 haou pŭh ho mŭh, exceedingly harmonious.

The idea of the superlative is also expressed by the repetition of the adjective; as 高高 kaou kaou, very high; 明明 ming ming, very bright: or by adding some noun that possesses the quality indicated by the adjective in the highest degree: as 天高 t'hëen kaou, as high as heaven, very high; 淵深 yen shin, as deep as the abyss, very deep; 紙賽雪 che sae seuĕ, paper that vies with snow, very white.

16. 絕 Tseuĕ, is very often used before the adjective to denote the superlative degree; as 絕妙 tseuĕ meaou, very excellent; 絕美 tseuĕ mei, extremely beautiful: 不勝 pŭh shing, and 不過 pŭh kwo, the former put generally before, and the latter after the adjective, are likewise of frequent occurrence; as 豐盛不勝 fung shing pŭh shing, insurpassably abundant, 人不可勝數 jin pŭh k'ho shing soo, an innumerable host; 熱不過 jĕ pŭh kwo, very hot; or in a construction like the following; 快速莫過於此 kwae sŏ mŏ kwo yu tsze, insurpassably swift; 醜惡甚不勝 chow gŏ shin pŭh shing, desperately wicked. 莫 Mŏ, is also used in the same manner; as 莫大之功 mŏ ta che kung, the highest degree of merit; 其敢膽莫此爲甚 ke kan tan mŏ tsze wei shin, daring courage not to be surpassed; or a phrase like the following may be formed; as 其寬量無以可加矣 ke kwan lëang woo e k'ho këa e, or 無所可加 woo so k'ho këa, such generosity is not to be exceeded; 乖闊無以復加之 kwae kwŏ woo e fŭh këa che, excessively perverse; or the following 殘虐無踰于此 tsan nëŏ woo joo yu tsze, insurpassably cruel; 其歡喜無所不及 ke hwan he woo so pŭh keih, his joy was unbounded; so also in conversation, 喜歡的了不得 he hwan teih leaou pŭh tih, very joyful.

17. Before closing this subject, we may observe, that the numerals 萬 wan, 千 tsëen, 百 pih, and 十 shih, are often used to denote the superlative degree; the first and last most frequently; as 萬好 wan haou, immensely good: 十 shih, joined with 分 fun; as, 十分好 shih fun haou, tolerably good. This word 分 fun, ie

also used to shew the gradation of epithets; as 幾分好 ke fun haou, somewhat good; 五分好 woo fun haou, tolerably good. 十分好 shih fun haou, very good.

There are still a few phrases that in some rare instances express the highest degree; as 超羣 chaou keun, 卓立 chŏ leih, 卓絕 chŏ tseuĕ, 卓越 chŏ yuĕ, 出類 ch'hŭh luy, 拔萃 pŏ tsuy, 首出諸類 show ch'hŭh choo luy, 賽過 sae kwo, 賽勝 sae shing, all of which denote anything above the common: so also 罪魁 tsuy kwei, very sinful; 惡魁 gŏ kwei, most wicked; 蓋世 kae she, the most eminent in the age.

CHAPTER III.

PRONOUNS.

THE PERSONAL PRONOUN.

1. We may here premise, as a general remark, that each personal pronoun, when put before the substantive, or whenever it is followed by 之 che, or 的 teih, the genitive particles, becomes possessive; as 我國 gno kwŏ, our country; 吾的朋友 gno teih păng yew, my friend; 汝之作爲 joo che tsŏ wei, your actions. The same particles also that form the plural of nouns, are employed in the declension of pronouns: viz. 等 tăng, 輩 pei, 們 mun, 曹 tsaou, and 儕 tse: (the first and third by far the most frequent:) as 我等 gno tăng, we; 你們 ne mun, you. So also 我兩個 gno lëang ko, we both; 我倶 gno kea, we all of us; 你皆 joo keae, all you persons.

2. The pronouns of the first person are 我 gno, 吾 woo, 余 yu, 予 yu, 俺 yen, and 咱 tsa; 阿儂 o nung, and sometimes 甫 foo, are used, either in local dialects, or in conversation.

3. The Chinese verbs often imply the pronoun, as in the Greek and Latin languages; thus 曰 yuĕ, he said, 看 k'han, you see, I see, or he sees. Since, however there is no inflection in the Chinese, as in the learned languages, to indicate the person, it must be found out by the context. Nothing is so repulsive to the Chinese ear, and the genius of the language, as the frequent repetition of the personal pronouns. The possessive is likewise, in most instances, where our language requires it, omitted; and only where a stress is laid upon the word, it is at all employed.

4. Instead of using the personal pronouns, the Chinese adopt various modes of avoiding it, of which we shall enumerate the principal, whilst we refer the reader for the remainder to the Chapter on the epistolary style.

5. For the first person, either the name is substituted, or the pronoun dispensed with, by repeating the subject: thus 郭無能辦此事 Kwŏ woo năng pan tsze sze, I (Kwŏ) have no ability for managing this affair; 外商赴大人臺前伏祈垂顧本商 wae shang foo ta jin tae tsëen, fŭh ke chuy koo pun shang, (I,) the foreign merchant, repair to the tribunal of Your Excellency, and humbly ask that you will condescend to look upon (me) the merchant. In describing one's own office or profession, the term intimating the same very often bears the prefix 本 pun; thus governors in their edicts never use the personal pronoun, but in speaking of themselves, put 本 pun, before their title; as 本部堂 pun poo tăng, I, the Governor; 本關部 pun kwan poo, I, the Hoppo: 本縣 pun hëen, I, the district Magistrate; 本丞 pun ching, I, the assistant Magistrate; so that in a document of some length, where we should employ the pronoun, perhaps 40 times, in Chinese it would not occur once.

6. There are, moreover, some conventional forms, by which persons designate themselves. The most common is 某 mow, such an one, and 愚 yu, the stupid one, for I. The Emperor uses 朕 chin; kings, and princes, 寡人 kwa jin. 孤人 koo jin. 予一人 yu

yin jin, and 予小子 yu seaou tsze; which terms are perhaps employed, in an affected tone of humility, or to mitigate the power of their sovereign sway, by the most humble designations. A minister speaking to his master calls himself 臣 chin: a Mantchoo statesman, 奴 noo, slave; servants use 小的 seaou teih; 僕 pŏ, and inferior officers, 治下 che hëa. In common parlance between equals, I is expressed by 晚生 wan săng, and we by 晚輩 wan pei; so also 弟 te, I; and 弟輩 te pei, we. The people in writing to their superiors call themselves 罪人 tsuy jin, sinners; (which is also used in addresses to the Deity;) and 蟻 e, ants; scholars and unlearned persons use 學生 hëŏ săng, or 門生 mun săng. A woman speaking to her husband, calls herself 妾 tsëĕ, concubine, or 婢妾 pe tsëĕ, handmaid: a son addressing his father denominates himself 不肖 pŭh seaou, degenerate, or 小兒 seaou urh, the little boy: a daughter uses 小女 seaou nyu, the little girl; and an old man, 老夫 laou foo, the old fellow. Thus there are for every rank in life, degrading terms for expressing the first personal pronoun; as in most oriental languages.

7. The same rule applies to the possessive; thus for my father, brother, &c. the Chinese say 家父 këa foo, the father of our family; or 父親 foo ts'hin, my beloved father; 家兄 këa heung, the elder brother of our household; and 舍弟 shay te, the younger brother in our cottage. A husband referring to his wife would say 內人 nuy jin, the person within; 內室 nuy shih, the one at home; 賤房 tsëen fang, the vulgar one in the chamber; 特婦 tih foo, the lonely woman; 拙荊 chuĕ king, the dull thorn; 山妻 san tse, my clownish wife; and 賤內 tsëen nuy, the mean person within. For my relation, a man would say 舍親 shay ts'hin, the cottage connection; and for my son 犬子 keuen tsze, the puppy; for my family, 寒家 han këa, the cold household; for my house, 寒舍 han shay, the chilly cottage; and for my servant, 小介 seaou keae, the little boy. The most common adjectives used for the purposes of self depreciation are 賤 tsëen, base; 敝 pe, vile; 舍 shay, 小 seaou, and 劣 leuĕ: as 賤姓 tsëen sing, my

mean surname; 敝國 pe kwŏ, our vile country; 舍下 shay hëa, my low cottage. These humiliating forms of expression are so interwoven with the Chinese language, that the omission of them, and the substitution of the simple pronouns, would be very offensive against the taste of this extraordinary people.

8. The second personal pronouns are 汝 joo, 爾 urh, and in conversation 你 ne; 女 nyu, is occasionally used for 汝 joo, and 伲 ne, for 你 ne; on account of the similarity of sound. In ancient books we find occasionally 乃 nae, 若 jŏ, and 如 joo, for the second personal pronoun. Thus 乃父乃祖 nae foo nae tsoo, your father and grand-father; 度乃心 too nae sin, examine your heart. The remarks we have made above on the first, apply also to the second personal pronoun.

9. As in the instance of the first person, there are conventional terms used as substitutes for the second personal pronoun. Thus towards inferiors the name is now and then used: equals are addressed by 弟兄 te heung, brother; or 先生 sëen săng, teacher; 相公 sëang kung, Sir; 仁兄 jin heung, benevolent brother; 老兄 laou hëung, venerable brother; 尊駕 tsun këa, Sir; 駕上 kea shang, ditto; 兄長 heung chang, elder brother; 亞哥 a ko, brother; 兄台 heung tae, or 台兄 tae heung, exalted brother: and to a lady 亞姐 a tseay, sister. All these words infer the eminence or excellence of the person addrssed, but are used in common conversation in the same way as our *you*. If a person have any official rank, that is then mentioned.

10. As honourable expressions towards superiors, we may remark the following: 大人 ta jin, 老大人 laou ta jin, 老大夫 laou ta foo, which are used either to venerable persons, or people in high rank; as venerable Sir! or your Excellency! To teachers, or gentlemen are applied 先生 sëen săng, teacher; 老先生 laou sëen săng, venerable teacher; 老太太 laou tae tae, venerable superior; 大老先生 ta laou sëen săng, great and venerable teacher; or 老師 laou sze, venerable instructor. Spiritual guides are addressed as 神父 shin foo, spiritual father. To men in office,

or people who have great capital at their command, they use 老爹 laou tëay, venerable father; 太爺 ta yay, great Sire! 老爺 laou yay, venerable Sire! 太老爺 ta laou yay, great and venerable Sire! the latter is addressed almost exclusively to Mandarins of high rank, while to persons high in the military service, 太師 tae sze, great general, is used. The Emperor is addressed by 萬歲爺 wan suy yay, the sire of ten thousand years; 聖主 shing choo, the august lord; 陛下 pe hëa, Your Majesty; 太皇帝 ta hwang te, the great Emperor; 皇上 hwang shang, his Imperial Eminence, and similar titles: in letters a variety of other expressions are adopted, of which we shall speak hereafter. We may just remark, however, that in every rank of life, there are certain expression to convey an idea of the esteem in which one holds the person addressed. Thus Confucius called his disciples 小子 seaou tsze, little children; or 二三子 urh san tsze, my two or three lads; while they, on the other hand, called him, 吾子 woo tsze, our sage; or simply 子 tsze, sage. There are a variety of other words principally combined with 範 fan, a pattern, used for you, in highly flowery language, as 光範 kwang fan, the bright pattern; 台範 tae fan, exalted pattern; 顏範 yen fan, strict pattern; and 苦範 koo fan, urgent pattern. 顏 Yen, countenance, seems likewise to be occasionally applied thus: as 台顏 tae yen, your exalted countenance; 儀顏 e yen, your proper demeanour; and 兄顏 heung yen, my brother's countenance. So also 臺 tae, and 台 tae, in various ways: as 老台臺 laou tae tae, venerable Sir! 台甫 tae foo, your honoured name; 台駕 tae këa, eminent Sir; 台鼎 tae ting, an epithet applied to the three highest officers in the state; and a great number of other expressions. Several persons are addressd by 列位 lëë wei, gentlemen! instead of 爾等 urh tăng, you.

11. One of the most common words used instead of the possessive pronoun of the second person is 令 ling, honourable; as 令兄 ling heung, your honourable brother; 令尊 ling tsun, your honoured father; 令堂

ling tang, your respected mother; 令郎 ling lang, your honourable son; 令愛 ling gae, your excellent daughter; likewise called 千金 tsëen kin, your treasure; so also 令正 ling ching, your good wife; 令寵 ling chung, your favoured concubine. In the same sense 貴 kwei, noble; and 尊 tsun, honourable, are also used: as 貴國 kwei kwŏ, your noble country; 貴庚 kwei kăng, your noble age; 尊名 tsun ming, your honourable name; 芳名 fang ming, your fragrant appellation. A few terms less used are 高 kaou, high; 上 shang, exalted; and 盛 shing, full: as 高姓 kaou sing, your elevated surname; 上府 shang foo, your exalted house, 盛邦 shing pang, your prosperous country. The reader will not fail to remark, that all these adulatory expressions are just the opposite of what is in use for the first personal pronoun, where every epithet is employed that can convey the idea of inferiority: so much for Chinese politeness.

12. The most common word for the third personal pronoun in literary composition is 其 ke, he: or 其人 ke jin, that man; which is used in all cases, and stands for he, she, it, they, them, his, her, its, and theirs; without the addition of the particles that convey the idea of the plural. Thus 其所爲 ke so wei, that which he does; 爲其所惑 wei ke so hwŏ, was led astray by him; 其言 ke yen, his or her words; 其中 ke chung, in the midst of it. In conversation 他 t'ha, is employed; while the plural is formed by the addition of 們 mun. 彼 Pe, that person, is more literary, and is likewise used like 其 ke, but of less frequent occurrence: 伊 e, he, may be found now and then, and is turned into the plural by the addition of 等 tăng; as 伊等 e tăng, they; this word occurs frequently in legal papers and edicts, but not elsewhere: the constant use of it in our translation of the Bible is unsuitable: 乃 nae, occurs in ancient books: as 乃聚麾下文武 nae tseu hwuy hëa wan woo, he assembled the civil and military authorities under his banners. There are also two local words for the third personal pronoun: viz. 渠 keu, and 渠儂

keu nung. Otherwise the nouns are put, as 女曰 nyu yuĕ, she said; 僕作 pŏ tsŏ, the servant did it.

13. For the oblique cases 之 che, meaning him, her, it, or them, is the most frequent: as 打之 ta che, beat him, her, it, &c. 驅逐之 keu chŭh che, drive them away. In ancient books we find a possessive pronoun 厥 keuĕ, which is exclusively used for this purpose: as 常厥德保厥位 chang keuĕ tĭh, paou keuĕ wei, he who preserves his virtue, maintains his throne. Otherwise 親 tsin, own, and 其 ke, his, are far more frequent. 自 Tsze, may occasionally stand for he, or she; and 是 she, for it; as 小人反是 seaou jin fan she, the inferior man reverses it. In a construction like 夫讀者 foo tŭh chay, he who reads, 夫 foo, might be thought to stand for the third personal pronoun, but more of this under the relative.

As a general rule we have remarked, that the third personal pronoun is less in use than any of the others, and that the name or noun often replaces it. The language being devoid of grammatical rules, as we understand them, much obscurity is thus avoided.

RECIPROCAL PRONOUNS.

14. The reciprocal pronouns are 自 tsze, 己 ke, 自己 tsze ke, 自家 tsze kea, 自身 tsze shin, 本身 pun shin, 躬 kung, 身 shin, and 親 tsin. These are joined with the personal pronouns; as 我自己 gno tsze ke, I myself; 己作 ke tsŏ, he himself did it; 親來 tsin lae, he himself came; 本是我 pun she gno, or 是我本身 she gno pun shin, it is I myself; 自家無錢 tsze kĕa woo tseĕn, he himself has got no money; 自害自己 tsze hae tsze ke, he injured himself; 自滿自足 tsze mwan tsze tsŭh, self-sufficient; 身爲天子 shin wei t'hĕen tsze, being himself Emperor; 父親躬耕 foo tsin kung kăng, my father himself ploughed; 自身不動 tsze shin pŭh tung, he himself did not move; 自己無良謀 tsze ke woo lëang mow, we ourselves have no feasible plan; 親筆 tsin peih, an

autograph; 親手 tsin show, his own hand, in opposition to that of another; 親譽 tsin yu, self praise; 躬親拜舞 kung tsin pae woo, he himself bowed and danced; 躬親其事 kung tsin ke tsze, he did the work himself; 我躬無力 gno kung woo leih, I myself have no strength; 微躬 wei kung, my trifling body, is an humble expression for myself; 獨自一人 tŭh tsze yih jin, I myself alone; 自是 tsze she, self-righteous; 各自 kŏ tsze, each one himself; 彼自 pe tsze, others together with one's-self; 任一己之愛憎 jin yih ke che gae tsăng, to follow ones own partiality or passions; 知有己而不知有人 che yew ke, urh pŭh che yew jin, to advert merely to one's ownself and not to advert to others: i. e. selfish. The above will elucidate the manner in which the reciprocal pronoun is applied. Whenever there is no stress upon the personal pronoun, it is omitted.

15. The term used to express *mutually* is 相 sëang, with its compounds 互相 hoo sëang, 自相 tsze sëang, 遞相 te sëang, 相應 sëang ying, 相對 sëang tuy, 相宜 sëang e, 相稱 sëang ching, 相互 sëang hoo, together with 彼 pe, 此 tsze, and 均 kin: as 相好 sëang haou, on mutual good terms; 互相和睦 hoo sëang ho mŭh, mutual harmony; 性情相應 sing tsing sëang ying, dispositions corresponding to each other; 富貴相對 foo kwei sëang tuy, riches and honours which correspond to each other; 彼此互依仗 pe tsze hoo e chang, this and that man depend on each other; 彼此有罪 pe tsze yew tsuy, there are faults on both sides; 自互 tsze hoo, mutual regard; 一切均有相關 yih tsëë kin yew sëang kwan, there exists on the wole a mutual relationship.

DEMONSTRATIVE PRONOUNS.

16. The demonstrative pronouns are 此 tsze, 斯 sze, 茲 tsze, 是 she, 這 chay, 夫 foo, and 其 ke, for *this*, the latter also for *that*; with 者 chay, 彼 pe, and 那 na, for *that*. These are always put before the noun, except

者 chay, which is strictly speaking a relative pronoun. 此 Tsze, and 這 chay, have frequently the sign of the plural attached. The following examples may illustrate their use.

17. 此種妄行 Tsze chung wang hing, this sort of disreputable conduct; 此等惡徒 tsze tăng gŏ t'hoo, this kind of worthless fellows; 此之謂也 tsze che wei yay, this is what was said; 望有此 wang yew tsze, I hope for this: 於此 yu tsze, in this place; 此後 tsze how, from this time; 嗣後 sze how, after this time; 如此 joo tsze, thus; 斯 sze, is rather sparingly used; it occurs in the phrases 斯時 sze she, at this time; 在斯陋室 tsae sze low shih, in this mean house; 其斯之謂歟 ke sze che wei yu, is not this what was said? 何斯違斯 ho sze wei sze, why transgress in this instance; 大約如斯 t'hae yŏ joo sze, it is in general thus; 彼何人斯 pe ho jin sze, what man is this. 玆 Tsze, is not exclusively used as a demonstrative, but is sometimes taken to form adverbs; as 玆奉 tsze fung, I have now received; 玆十月十六日 tsze shih yuĕ shih lŭh jih, now in the tenth month, on the 16th day; or 玆 tsze, 玆者 tsze chay, is frequently used at the opening of a discourse, especially in letters when the real contents are broached: 今玆 kin tsze, now; 念玆 nëen tsze, thinking about this; 在玆 tsae tsze, here; 從玆 tsung tsze, from hence. 是 She, occurs in the following combinations; as 是時 she she, this time; 於是 yu she, or 于是 yu she, thus; 當是之時 tang she che she, or 於是之時 yu she che she, at this time; 是人 she jin, this man; 用是 yung she, use this; 是故 she koo, on this account; 是則 she tsih, then; 是以 she e, therefore; 如是 joo she, thus; 自是 tsze she, and 由是 yu she, from hence; 是所恨者 she so hăn chay, it is this that he hates.

18. 這事 Chay sze, this business; 這個人 chay ko jin, this man; (conversational) 這時 chay she, at this time; 這裡 chay le, here; 這樣 chay yang, in this manner; 這般 chay pwan, in this way; and 這等 chay tăng, these. 其 Ke, otherwise the third personal pro-

noun, is frequently used for the demonstrative, especially in good writing: as 其人 ke jin, this, or that man; 其斯 ke sze, this; 其若何勝言 ke jŏ ho shing yen, how can this be described in words; 爾兵民其用 urh ping min ke yung, you soldiers and people are using this; 其夜 ke yay, that night; 其誰知之 ke shwuy che che, who can know this? 者 Chay, conveys our idea of the demonstrative, in all those cases where it is followed in our language by a relative; as those who, that which: thus 順吾者 shun woo chay, those who obey me; 二者不可得兼 urh chay pŭh k'ho tih këen, these two things cannot be had together; 愛吾者我亦愛之 gae woo chay, gno yih gae che, those who love me, I also love them.

19. 彼人 Pe jin, that man; 此一時彼一時 pe yih she, tszë yih she, that was one time, this is another; 在彼 tsae pe, in that place; 那人 na jin, that man; 那時候 na she how, at that time; 那個子 na ko tsze, that boy; 那個人不是我殺的 na ko jin pŭh she gno shă teih, it is not I who killed that man.

As demonstratives might also be considered words of the following class, 惟 wei, 維 wei, and 微 wei, when combined with 時 she: as 維時 wei she, at that time; also 今年 kin nëen, this year; 本月 pun yuĕ, this month. In like manner 有諸 yew choo, it is thus; and several others: but as they only convey these meanings in those particular instances, they cannot lay full claim to this name. The demonstrative is occasionally dispensed with in sentences like the following: as 余愛愛余者 yu gae gae yu chay, I love those who love me; 我恨恨吾的人 gŏ hăn hăn woo teih jin, I hate those that hate me.

RELATIVE PRONOUNS.

20. These are only two, viz. 所 so, and 者 chay; but their use is so much varied, that it is necessary to give a number of examples in order to exhibit their full force and meaning.

21. Thus 所 so, in the following sentence 必有所思 peih yew so sze, he must have something of which he thinks; 所謂福樂 so wei fŭh lŏ, that which is called happiness and pleasure; 所有漢奸 so yew han këen, all those who are traiterous Chinese; 吾所要之物 woo so yaou che wŭh, the thing which I want; 所爲者彼人 so wei chay pe jin, the man who does it; 視其所以觀其所由 she ke so e, kwan ke so yew, look to the motives by which he is guided, the principles from which he acts; 其所欲 ke so yŭh, that which he desires; 所爲者何事 so wei chay ho sze, what is it that he is doing? 朝廷所倚賴者 chaou ting so e lae chay, the man on whom the court depends; 人所恨 jin so hăn, that which men hate, or hateful to mankind. The word 所 so, is sometimes used with the passive construction, as in the following instances: 被他所害 pe t'ha so hae, injured by him; 爲婦人所惑 wei foo jin so hwŏ, it was his wife that led him astrry; or led astray by his wife. It is often preceded by 無 woo, not; or 何 ho, what; as 無所不爲 woo so pŭh wei, he allows himself to commit every thing; literally there is nothing that he does not do; 無所不能 woo so pŭh năng, there is nothing that he is unable to do; omnipotent; 何所不至 ho so pŭh che, what place is there to which he does not go; 何所不顧 hoo so pŭh koo, what is there upon which he does not bestow attention? or where does he not look? that is, he looks every where; or thus 凡其所有 fan ke so yew. all that he has, or whatsoever he has; 凡所買賣 fan so mae mae, whatsoever he bought and sold; 凡所交遊 fan so keaou yew, all with whom he associates; 所以 so e, means the motive from which an action springs; also therefore; 所當 so tăng, that which is suitable, one's duty. This pronoun never adopts 等 tăng or any other plural particle. It may, however, be preceded by 之 che, as in the following sentence: 口之所誦非心之所知 k'how che so sung fei sin che so che, what is recited by the mouth is not always that which is known by the heart.

22. The use of 者 chay, is still more varied. It often serves to form substantives for other words: as 善者 shen chay, the virtuous, i. e. he who is virtuous; 學者 hëŏ chay, the student, i. e. he who studies; 是學易者之過也 she hëŏ yĭh chay che kwo yay, this is the studying of the Yĭh-king to excess; 愛人者人恒愛之 gae jin chay jin hăng gae che, he who loves men, is always beloved by men; 此善爲政者之術 tsze shen wei ching chay che shŭh, this is the contrivance of those who govern well; so also in explanations and definitions: as 山者泉之源 shan chay tseuen che yuen, hills are the sources of fountains; 德者人之所當行也 tih chay jin che so tang hing yay, virtue is that which ought to be practiced by men. If it refer to something going before it is preceded by 也 yay: as 商也者 shang yay chay, the above merchant. Phrases like the following occur frequently in the best writers: as 夫孝者善繼人之志善述人之事者也 foo heaou chay shen ke jin che che, shen shŭh jin che sze chay yay, filial piety consists in skilfully carrying out people's designs, and in appropriately recording their doings, (that is, a filial child realizes the intentions of his parents, and furnishes a continual comment upon their actions.) Mark also the following sentences: as 民日遷善而不知爲之者 min jih tsëen shen, urh puh che wei che chay, the people daily advance in virtue, without knowing that they do so; 未有學養子而后嫁者也 wei yew hëŏ yang tsze, urh how këa chay yay, there are no (females) who (first) learn to nurse children and afterwards marry; 如此者災及其身者也 joo tsze chay, tsae keih ke shin chay yay, thus calamity will affect his person; 德者本也 tih chay pun yay, virtue is the main thing.

23. The relative is sometimes understood, in which case 之 che, and 的 teih are used. Thus 吾有之墨 woo yew che mih, the ink I have; 我不信他說的新聞 gno pŭh sin t'ha shwŏ teih sin wăn, I do not believe the news he tells; 我愛之女 gno

gae che nyu, the woman I love; and sometimes the above named particles are omitted: as 未有人及他 wei yew jin keih t'ha there is none to equal him; 看尸軍士 k'han hoo keun sze, the soldiers who beheld the corpse.

INTERROGATIVE PRONOUNS.

24. The principal interrogative pronouns are 誰 shwuy, 孰 shŭh, and 何 ho; each of which is used in various ways, as may be seen from the following examples.

25. 誰敢 Shwuy kan, who dares? 誰人 shwuy jin, what man? 是誰 she shwuy, who is it? 奈得誰何 nae teih shwuy ho, to whom is it of consequence? 誰之子 shwuy che tsze, whose son? 誰家子 shwuy kea tsze, the son of whose family? 此物是誰的 tsze wŭh she shwuy teih, whose are these things? 舍我其誰 shay gno ke shwuy, who would pass by me? 是誰之過 she shwuy che kwo, whose fault is it? 不給汝給誰 pŭh keih joo keih shwuy, if he does not give it you, to whom will he give it? 其中誰好 ke chung shwuy haou, who amongst them is the best; or in conversation 他們裡頭誰好 t'ha mun le t'how shwuy haou, ditto. 不論誰 pŭh lun shwuy, whosoever; 無問誰何 woo wun shwuy ho, whichsoever; 不拘誰 pŭh keu shwuy, no matter who.

26. 孰能 Shŭh năng, who is able? or 其孰能之 ke shŭh năng che, ditto. 未知孰是 we che shŭh she, we know not which is right; 孰不可忍也 shŭh pŭh k'ho jin yay, what cannot be borne? 君孰與不足 keun shŭh yu pŭh tsŭh, with whom would Your Majesty find a deficiency? 孰願孰至耶 shuh yuen shŭh che yay, what can he wish for that he does not obtain? 久耐行善者孰勝 kew nae hing shen chay shuh shing, who is it that excels in virtue and patience? 可笑孰甚可哀孰甚 k'ho seaou shŭh shin, k'ho gae shuh shin, can anything be more ridiculous, can anything be more lamentable?

27. 何事 Ho sze, what business? 其故何哉 ke koo ho tsae, what is the cause? 何有於我哉 ho yew yu gno tsae, what is that to me? 如予何 joo yu ho, what can be done for me? 其如命何 ke joo ming ho, what can he do against fate? 如正人何 joo ching jin ho, how can he rectify others? 何德之衰 ho tih che shwuy, what a falling off in virtue! 是何人者 she ho jin chay, what man is that? 交還何人耳 keaou hwan ho jin urh, to whom did you restore it? 汝患何病 joo hwan ho ping, what sickness have you got? 其言者爲何 ke yen chay wei ho, what were his words? 何高 ho kaou, how high? or what is the height? or 高幾多 kaou ke to, or 高如何 kaou joo ho, how high is it? 爲何 wei ho, 何故 ho koo, 因何 jin ho, all signify why? 何至如此 ho che joo tsze, how is it come to this extent? 何如 ho joo, how is it? at the end of sentences, and 如何 joo ho, how? in what manner? at their beginning. 何有何無 Ho yew ho woo, who has, and who has not? 何處 ho ch'hoo, what place? where? 不論何人 puh lun ho jin, whosoever; 彼者何人斯 pe chay ho jin sze, what is that man? 何慍之有 ho wăn che yew, what need of vexation?

28. There are other words which occasionally stand as adverbs, and at other times as interrogative pronouns. Thus 疇 chow, occurs in a very few instances for who? as 子將疇依 tsze tsëang chow e, whom will you depend on? 甚麽 shin mo, or 什麽 shih mo, with 怎麽 tsăng mo, or merely 甚 shin, are of very frequent occurrence in conversation. (See the chapter on interrogative particles.) Thus 說甚麽 shwŏ shin mo, what do you say? 汝看這個怎麽樣書 joo k'han chay ko tsăng mo yang shoo, look at this, and see what kind of book it is; 有甚難 yew shin nan, what difficulty is there? 不通得他說甚麽 puh t'hung tih t'ha shwŏ shin mŏ, I do not understand what he says. 那個 Na ko, occurs for *whose*; as 是那個的手筆 she na ko teih show peih, whose writing is this? 是那一個人 she na yih

ko jin, who is that? 曷 Hŏ, 豈 k'he, and 焉 yen, are occasionally used instead of 何 ho.

DISTRIBUTIVE PRONOUNS.

29. They are 各 kŏ, 毎 mei, and 逐一 chŭh yih. The use of each of them will be best illustrated by examples. Thus 各國 kŏ kwŏ, every nation; 各言其志 kŏ yen ke che, let each one speak his own opinion; 各色 kŏ sih, of all shades, or descriptions; 各項 kŏ hang, every article; 兩人各有本事 lëang jin kŏ yew pun sze, of those two, each one is endowed with talent; 各於其黨 kŏ yu ke tang, every one in his own clan; 各一人 kŏ yih jin, of each one man; 各人各見 kŏ jin kŏ këen, each has his own peculiar opinion; 各各差别 kŏ kŏ cha pëĕ, differing from each other; 各辦各事 kŏ pan kŏ sze, every one managing his own business; 各還各的 kŏ hwan kŏ teih, let each one have his own; 各人都依計 kŏ jin too e ke, each one adopted the plan; 遂相各各 suy sëang kŏ kŏ, each one for himself; 各自混戰 kŏ tsze hwăn chen, every one fought at random; single handed; 各俱 kŏ keu, each or all; 各共 kŏ kung, all unitedly; 各處 kŏ choo, every where. So also 逐一 chŭh yih, each; 其欲逐逐 ke yŭh chŭh chŭh, he desired each one in particular; 逐日所需 chŭh jih so seu, what was wanted every day; 逐件 chŭh këen, every kind. In like manner we have 毎人 mei jin, every man; 毎一件事 mei yih këen sze, every affair; 毎時 mei she, each time; 毎毎 mei mei, always; 毎欲相候 mei yŭh sëang how, I have frequently wished to wait upon you in person; 毎事問 mei sze wăn, he enquired about every matter.

30. *Both* is expressed in the following manner: 其二人皆寫字 ke urh jin keae sëay tsze, both of them are writing; 兩個都染病 lëang ko too jen ping, both of them have contracted a disease; 他們兩個伶俐 t'ha mun leang ko ling le, both of them are shrewd; 二共用心 urh kung yung sin, they

both exerted themselves; 兄弟兼犯法 heung te këen fan fă, both the elder and younger brother have transgressed the law; 兩位食飯了 leang wei shih fan leaou, or 兩位俱食飯 leang wei keu shih fan, or 都食飯了 too shih fan leaou, you both have eaten, 汝我各有志 joo gno kŏ yew che, we both have our several intentions; 木匠與鐵匠並作箱 muh tsëang yu teih tsëang ping tsŏ sëang, both the carpenter and smith are at work at the box; 父子皆到 foo tsze keae taou, both father and son are come.

31. *Either* and *neither* are expressed in the following manner: 或子或女有罪 hwŏ tsze hwŏ nyu yew tsuy, either your son or daughter is guilty; 不是汝就是他 pŭh she joo tsew she t'ha, it is either you or he: or 非汝即彼 fei joo tseih pe, if not you than he; or 汝中必有一 joo chung peih yew yih, between you one must be impheated; 或是教師或是醫生 hwŏ she keaou sze hwŏ she e săng, he is either a teacher or physician; 兩傍侍人間必有一 urh pang she jin këen peih yew yih, it must be either of the bystanders.

Neither is formed by affixing the negative particle: as 這個不是那個不是 chay ko pŭh she na ko pŭh she, it is neither this nor that; 銀兩體面皆無 yin lëang t'he mëen keae woo, he has neither money nor respectability; 彼此均非 pe tsze kin fei, neither the one nor the other; or 二中無一 urh chung woo yih, neither one of the two; 兩人都無過 lëang jin too woo kwo, neither of them is guilty; 兩個不是 lëang ko pŭh she, it is neither of them; 他們兩個都不哭 t'ha man lëang ko too pŭh kŭh, neither of them wept; 吾二僕者皆不作 woo urh pŭh chay keae pŭh tsŏ, neither of us servants will do it.

INDEFINITE PRONOUNS.

32. We shall enumerate the principal characters used for indefinite pronouns, and the various modes in which this class of terms is expressed.

某 Mow, some body, such a one; 某人 mow jin, a certain person; 某客 mow k'hih, a certain stranger, or visitor; 老母某氏 laou moo mow she, old mother So and so; 子習於某乎 tsze seih yu mow hoo, should I be familiar with such an one. 或 Hwo, is often used in the same manner: as 或曰 hwŏ yuĕ a certain person has said; 或人 hwo jin, some body. 有 Yew, also occurs in the same sense: as 有人 yew jin, some body, or some man; 必有人報他知 peih yew jin paou t'ha che, certainly some one has told him; 有物件 yew wŭh këen, or 有物 yew wuh, something; 有次 yew tsze, sometimes. So also 有幾曹 yew ke tsaou, 有幾遍 yew ke pëen, 是有的 she yew teih, 或有時 hwŏ yew she, 許幾番 heu ke fan, 有多少時 yew to shaou she, all mean sometimes.

Some or *a few*, is expressed by 幾個 ke ko, a few; 數人 soo jin, several persons, 有多少人 yew to shaou jin, more or less; 幾人 ke jin, a few people; 數日 soo jih, a few days; 不數日 pŭh soo jih, not many days; or 不日 pŭh jih, within a short time.

Several is thus expressed; 有數 yew soo, there are several; 幾個 ke ko, several; 前幾日 tsëen ke jih, several days ago; 傷幾處 shang ke choo, wounded in several places; 有幾怪物 yew ke kwae wŭh, he has several curiosities; 許幾番 heu ke fan, several times.

For *none* or *nothing*, the negative is employed: as 無人 woo jin, no man, none; 諸夷不一出 choo e pŭh yih ch'hŭh, none of the Barbarians came forward; 一個也沒有去 yih ko yay mŭh yew k'heu, not one went away; or 一個未有去 yih ko wei yew k'heu, not one of them went; 毫無失 haou woo shih, nothing lost; 身上沒得穿 shin shang mŭh tih chwan, he had nothing on his body; 都無可給 too woo k'ho keih, nothing to give; 全無 shay woo, 絶無 tseuĕ woo, 俱無 keu woo, all mean nothing.

33. The Chinese have various modes of expressing our word *same*. The most frequent is 同 tune: as 同名 tung ming, the same name; 同年 tung nëen, of the same age; 同一樣 tung yih yang, or 同一般 tung yih pwan, in the same manner; 兩心同好惡

leang sin tung haou woo, both their minds have similar prejudices and predilections; 一同 yih tung, all together; 相同 sëang tung, the same; 大同小異 ta tung seaou e, very much the same, and differing but little; 同心一意 tung sin yih e, with one heart and mind; 同道的人 tung taou teih jin, men of the same pursuits; 不同 pŭh tung, not the same, different; 共同 kung tung, all together; 和同 ho tung, together with, the same with; 同胞共乳 tung paou kung joo, born of the same womb, and sucking at the same breast; uterine brothers: 同枕蓆 tung chin seih, of the same couch and mat, bed fellows: 同僚 tung leaou, a fellow officer; 同窻 tung tsung, of the same window, fellow students; 無不同者 woo pŭh tung chay, throughout the same; 皆同 keae tung, or 皆同一然 keae tung yih jen, all the same.

There are other words expressing *same*, of which we enumerate the most common: as 一 yih, one; 一樣 yih yang, or 一般 yih pwan, after one manner; 歸一 kwei yih, it comes to the same thing; 畫一 hwa yih, to draw one line; 如一 joo yih, as one; 一面 yih mëen, at the same time; 皆然 keae jen, all the same; 莫不皆然 mŏ pŭh keae jen, universally the same; 大畧相近 ta lëŏ sëang kin, generally, nearabouts; 無以異也 woo e e yay, no difference; 無異 woo e, ditto. 一轍 yih chĕ, one rut, or trace; 如出一轍 joo ch'hŭh yih chĕ, as if driving in one rut; 他同汝一樣高 t'ha t'hung joo yih yang kaou, he is of the same height with you.

34. For *other* or *another* the Chinese use 他 t'ha, 别 pëĕ, 另 ling, and 異 e. Thus 他日 t'ha jih, another day; 他人 t'ha jin, another man; 别人 pëĕ jin, some one else; 别生他議 pëĕ săng t'ha e, to form some other plan; 别無他事 pëĕ woo t'ha sze, no other object; 别尋方法 pëĕ sin fang fă, devise some other means; 他一個 t'ha yih ko, another.

So also 另 ling: as 另日 ling jih, another day; 另居 ling keu, a separate dwelling; 是另一個 she ling yih ko, there is besides another; 另有銀錢 ling yew yin tsëen, he has still got some other money; 此是另

件 事 tsze she ling kēen sze. this is another business.

The following expressions also occur 異 日 e jih, another day; 下 日 hēa jih. the next day; 明 年 ming nëen, next year, or another year; 又 有 方 法 yew yew fang fă, there are still other means; 見 人 之 失 如 己 之 失 kēen jin che shih joo ke che shih, look upon anothers loss as one's own

COLLECTIVE PRONOUNS.

35. This is a very numerous class, of which we may enumerate the following: 凡 fan, all; 但 凡 tan fan, whosoever; 諸 凡 choo fan, all, 凡 今 之 人 fan kin che jin, all the men of the present age; 凡 有 血 氣 fan yew heuĕ k'he, all who have blood and breath, all mortals; 大 凡 ta fan, generally; 發 凡 fă fan, for the most part; 凡 要 fan yaou, the most important of the whole; 凡 人 fan jin, every body; 凡 胎 fan tae, every mortal; 凡 所 有 fan so yew, all creatures: and similar expressions.

衆 Chung, and 總 tsung, express the same idea: as 衆 生 chung săng, every living being; 衆 論 chung lun, the opinion of all, or public opinion; 寡 不 敵 衆 kwa pŭh teih chung, the few cannot resist the many; 衆 多 chung to, a great many; 衆 曰 chung yuĕ, all said; 一 總 yih tsung, all, the whole; 總 須 tsung seu, above all necessary; 衆 枝 chung che, all of you; 濟 濟 有 衆 咸 聽 tse tse yew chung han t'hing, all of you listen.

諸 Choo, and 庶 shoo are also employed: as 庶 類 shoo luy, all kinds; 庶 多 shoo to, many; 庶 民 shoo min, all the people, the common people; 庶 幾 shoo ke, nearly, nearabouts; 庶 乎 shoo hoo, almost; 諸 公 choo kung, all you gentlemen! 諸 事 choo sze, all affairs; 諸 多 choo to, a great many; 庶 衆 shoo chung, the multitude; 諸 子 choo tsze, all the philosophers, the whole school; 諸 說 choo shwŏ, general opinion; 諸 家 choo kēa, the whole tribe of philosophers; 諸 儒 choo joo, the whole faculty of scholars.

皆 Keae, and 概 kae. occur, and are occasionally syno-

nymous: as 女皆 nyu keae, the women all; 衆皆 chung keae, all; 皆不及 keae pŭh keih, all inadequate; 爾我一體 urh gno yih t'he, you and I are one; 太抵皆然 t'hae te keae jen, nearly all the same; 萬物皆生 wan wŭh keae săng, all things are generated; 老幼皆在 laou yew keae tsae, both old and young are present; 一概 yih kae, all together; 將概驅逐 tsëang kae keu chŭh, drive them all out together; 大概 ta kae, in general, or on an average.

都 Too, occurs in this sense: as 人都說 jin too shwŏ, people all say; 我都無罪 gno too woo tsuy, we are innocent; 大都 ta too, in general.

俱 Keu, bears the same sense: as 俱是 keu che, all right; 父母俱全 foo moo keu tseuen, both father and mother are well; 所爲俱善 so wei keu shen, all that he did was well; 俱存乎心 keu tsun hoo sin, he kept it all in his heart; 俱各 keu kŏ, each, every one; 有所賜俱不收 yew so sze keu pŭh show, of all that he gave he received nothing. So also 胥 seu: as 胥敎 seu keaou, to teach all; 胥靡 seu mei, to level all. In the sense of all, 僉 tsëen, is used: as 僉選 tsëen seuen, they all chose; 不願僉者聽 pŭh yueń tsëen chay t'hing, he did not wish that all should hear; 僉曰 tsëen yuĕ, all said. We meet with 咸 han, likewise as a collective: thus 人物咸享 yin wŭh han hëang, rational and irrational tribes all enjoyed it; 咸齊集 han tse tseih, all were assembled; 咸宜 han e, all suitable; 商咸捐銀 shang han keuen yin, all the merchants have contributed money.

Mark also the following phrases: 齊來 tse lae, they come all together; 一齊俱發 yih tse keu fă, all issued forth together; 齊出接應 tse ch'hŭh tsëĕ ying, they all went out to meet him; 齊聲 tse shing, all with one voice; 彙齊 wei tse, all together; 闔家 hŏ këa, your whole family; 合邑人 ho jih jin, all the people of the city. We may mention 共 kung, in the same connection: as 共知 kung che, all of them knew, or generally known; 共計 kung ke, the whole number; 共議國政 kung e kwŏ ching, all unitedly consulted about the government of the country; 人神共憤

jin shin kung fun, men and spirits were all exasperated; 總共 tsung kung, or 共總 kung tsung, all together, the whole; 大共 ta kung, ditto, 合共 hŏ kung, all together; 公共 kung kung, publicly together: 共相輔佐 kung seang foo tsoo, they all helped each other. 大家 Ta këa, in conversation, signifies all, every one, all of you: as 大家面面相覷 ta këa mëen mëen sëang she, they all looked at each other. As a collective 悉 seih, is frequently used: as 悉皆 seih këa, all; 悉斷 seih twan, the whole were cut off; 一切盡悉 yih tsëĕ tsin seih, the whole number, all together; 悉力 seih leih, with one's whole strength; 盡皆 tsin keae, all; 盡心 tsin sin, with the whole mind; 全數 tseuen soo, the whole number, all; 一齊 yih tse, or 齊 tse, 一併 yih ping, 一統 yih t'hung, 一切 yih tsëĕ, and 一體 yih t'he, severally signifies the whole, all together. We only remark in addition, that 多 to, many, is often used as a collective pronoun, and that words like 羣 keun, a herd; 雲 yuen, clouds; 蜂 fung, bees; are frequently used to denote multitudes, though it would not be exactly proper to consider them in the light of collectives.

We may easily perceive after the perusal of this Chapter, that the pronouns of this gigantic language are as varied as those of the richest language.

CHAPTER IV.

NUMERALS.

1. There are three ways of writing the numerals. The first is called the 原本的數目字 yuen pun teih soo mŭh tsze, or the original mode of writing them, and is common in books or accounts. The second is called 大寫的數目字 ta sëay teih soo mŭh tsze, or the capital mode of writing, and consists in a selection of characters similar in sound, but of various meanings. They are used in bonds and important documents, to

prevent their being easily erased or changed, or for the sake of ornament, and the display of learning. The third and last called 花碼的數字 hwa ma teih soo tsze, or 蘇州碼數目字 soo chow ma soo mŭh tsze, are abbreviated forms used to facilitate writing, and expedite the drawing out of accounts; they derive their names from Loo-Choo, the place where they were perhaps invented.

2. The whole system of numeration is decimal, which the Chinese carry through all their calculations, to the highest and lowest numbers. They went originally not further than a myriad, and up to this day go on numbering in this manner. Thus they say, 十萬 shih wan, ten myriads, for 100,000; 三十萬 san shih wan, thirty myriads, for 300,000; 一百萬 yih pih wan, a hundred myriads, for 1,000,000; 一千萬 yih tsëen wan, a thousand myriads, for 10,000,000. The following is of later invention: such as 億 yih, 100,000; 兆 chaou, 1,000,000; 京 king, 10,000,000; 垓 kae, 100,000,000. The word 梯 te, 壤 jang, 溝 kow, 澗 këen, 正 ching, and 載 tsae, are also used by the Budhuist and Taou-priests to enumerate their endless kulpas.

3. Some numerals are used in a peculiar manner, of which we shall exhibit the principal idioms.

一 Yih, is used in numerous compounds, some of which have been alluded to, in a former part of this work, and need not be repeated here: the following, however, may be noticed: 一一 yih yih, one by one; 一心 yih sin, with one heart, unanimous; 無一不 woo yih pŭh, without exception; 不一 pŭh yih, or 非一 fei yih, not merely one kind; 一面 yih king, as soon as; 一經 yih mëen, at the same time, whilst, one while, occasionally repeated: as 一面出門一面對長班說道 yih mëen ch'hŭh mun, yih mëen tuy chang pan shwŏ taou, whilst he was going out of the gate, he said at the same time to his servant, &c. 一則 yih tsih, partly: as 一則以喜一則以懼 yih tsih e ke, yih tsih e keu, partly with joy, and partly with fear; 萬一 wan yih, one in ten thousand, scarcely, if perhaps; 一口水 yih k'how shwuy, one draught

of water; 一時 yih she, at one time; 一霎時 yih tsëĕ she, in a moments time; 一次 yih tsze, once; 一生 yih săng, the whole life; 一聽 yih t'hung, as soon as he heard: and so with various other verbs: as 一睡 yih shwuy, as soon as he slept; 一往 yih wang, as soon as he went away. They use also 一味 yih wei, or 專一 chuen yih, addicted to, devoted to. So also 一些 yih sëa, a little; 一毫 yih haou, in a slight degree; 一點 yih tëen, one dot; 家伙一些也未有 këa ho yih sëay yay we yew, he had not a single article of furniture. This numeral is also often used between a reduplication of the verb: as 看一看 k'han yih k'han, to take a look at; 寫一寫 sëay yih sëay, just write a little. When the numeral itself is repeated, it conveys to the verb something of the participial meaning: as 一來一往 yih lae yih wang, going and coming; 一讀一寫 yih tŭh yih sëay, reading and writing; but it is also used in this manner with other parts of speech: as 一上一下 yih shang yih hëa, up and down; 一顛一倒 yih tëen yih taou, topsyturvy.

4. The second cardinal number 二 urh, is used for *both:* also in the following connections 不二 puh urh, the same; 二心 urh sim, double minded; 二親 urh ts'hin, the two relatives, parents. 兩 Lëang, is synonyinous with the above: as 兩義 lëang e, or 兩大 lëang ta, the two regular or great ones, i. e. heaven and earth; 兩造 lëang tsaou, the plaintiff and defendant; 兩美 lëang mei, the two handsome things, i. e. genius in man, and beauty in woman; 三思 san sze, to think.

5. They go on to enumerate 再三 tsae san, means again and again, frequently, thrice; 三族 san tsŭh, the three relations, viz. father, mother, and wife; 三綱 san kang, the three ties in life, viz. prince and minister, father and son, husband and wife; 三光 san kwang, the three lights, viz. sun, moon, and stars; 三才 san tsae, the three powers, viz. heaven, earth, and man; 三班 san pan, the three classes of attendants in a public court; 三寶 san paou, the three precious Buddhas; 三司 san sze, the three officers, viz. the treasurer, judge, and superintendant of the salt department; 三

及 第 san keih te, the three highest literary ranks.

6. They have also 四 方 sze fang, the four quarters; 四 下 sze hëa, in every part; 四 處 sze shoo, in every place; 四 面 sze mëen, on every side. So also 四 夷 sze e, all the Barbarians; 四 寶 sze paou, the four precious things, viz. pencil, paper, ink, and inkstone; 四 海 sze hae, the four seas, by which China is supposed to be surrounded, often used for the whole Empire; 四 向 sze hëang, the four points of the compass; 四 季 sze ke, and 四 時 sze she, the four seasons; 四 體 sze t'he, or 四 支 sze she, the four members, or extremities; and 四 瀆 sze tŭh, the four rivers, (in the north of China.)

7. They proceed with their groupings to 五 woo, five; as 五 穀 woo kŭh, five kinds of grain, or grain in general; 五 倫 woo lun, the five relations in life, viz. prince and subject, husband and wife, parents and children, elder and younger brothers, with friends and companions; 五 教 woo keaou, the five precepts, respecting each of these; 五 行 woo hing, the five elements, viz. water, fire, wood, metal, and earth, of which all invisible things are composed, and to which correspond the 五 星 woo sung, five planets, viz. Mercury, Venus, Mars, Jupiter, and Saturn; 五 臟 woo tsang, the five viscera; 五 色 woo sih, the five colours; 五 味 woo wei, the five tastes; 五 岳 woo yŏ, the five highest mountains in China, towards which the worship of the ancients was directed; 五 爵 woo tsëŏ, the five ranks of nobility; and 五 方 woo fang, the four points of the compass and the centre, or zenith.

8. They go on to enumerate 六 合 lŭh kŏ, the four quarters of the world with the zenith and nadir; 六 部 lŭh poo, the six supreme tribunals at Peking; 六 房 lŭh fang, the six departments of administration in the provinces, in imitation of the foregoing; 六 極 lŭh keih, the six calamities or inflictions. Thus they have also 七 政 tseih ching, the seven celestial regulators, viz. the sun, moon, and five planets; 八 方 pă fang, the eight principal and subordinate points of the compass; 八 法 pă fă, the eight different laws of the criminal

code; 八行 pă hing, the eight different ways by which the tributary grain arrives at Peking.

9. They advance in their classification of numerals, to 九 kew: as 九門 kew mun, the nine gates of the capital; 九竅 kew keaou, the nine apertures of the heart; 九品 kew pin, the nine gradations of official rank; 九州 kew chow, the nine provinces; 九刑 kew hing, the nine punishments; 九泉 kew tseuen, the nine fountains, underneath which lies hades; 十全 shih tseuen, entirely perfect; 十分 shih fun, very much; 百官 pih kwan, all the Mandarins; 百姓 pih sing, the hundred surnames, the people; 百會 pih hwuy, the general assemblage of nerves, the brain; 百木 pih mŭh, the whole class of trees; 百計 pih ke, a hundred plans, a great many schemes; 百發百中 pih fă pih chung, prove successful in every enterprise; 百千萬 pih tsëen wan, an immense number; 千秋 tsëen tsew, a hundred autumns, the birth-day of a person of rank; 千百家僮 tsëen pih këa tung, a great many servants; 千歲 tsĕen suy, a title of a king, Your Majesty! 千朝 tsëen chow, the same; 千山萬水 tsëen san wan shwuy, all woods and waters; 千年萬載 tsëen nëen wan tsae, an amazing long time; 萬國 wan kwŏ, all nations; 萬歲 wan suy, 萬歲爺 wan suy yay, and 萬萬歲 wan wan suy, all mean His Imperial Majesty; 萬壽 wan show, the Imperial birth-day; 萬方 wan fang, all parts of the world; 萬難從命 wan nan tsung ming, at all risks obey you; 萬世 wan she, for all ages. 萬 Wan, followed by a negative increases its power: as 萬不敢作 wan pŭh kan tsŏ, I would not on any account dare to do so; 億兆 yih chaou, or 兆民 chaou min, the millions of the people; 京兆 king chaou, the capital.

10. Fractions, 零數 ling soo, are expressed in the following manner: as 三分有一分 san fun yew yih fun, or 三分之一 san fun che yih, one-third; 六分之四 lŭh fun che sze, two-thirds; 九分之五 kew fun che woo, five-ninths; 半 pwan, one-half; 銀一員半 yin yih yuen pwan, one dollar and a half; 一年半 yih nëen pwan, or 一年有半 yih nëen

yew pwan, one year and a half; 年幾半百 nëen ke pwan pih, about half century old; 半晌 pwan heang, half a minute; 半夜 pwan yay, midnight; 半子 pwan tsze, a son in law; 大半 ta pwan, the majority; 半信半疑 pwan sin pwan e, half believing half doubting. 中 Chung, and 央 yang, are both used in the sense of half: a quarter is 四分之一 sze fun che yih; a quarter of an hour is 時辰一刻 she shin yih k'hih.

11. Once, twice, thrice, &c. are expressed in Chinese by joining the numerals to 次 tsze, 回 hwuy, 番 fan, and 遭 tsaou: as 一次 yih tsze, once; 初次 ts'hoo tsze, the first time; 每一次 mei yih tsze, every one; 數次 soo tsze, several times; 次日 tsze jih, the second day; 四回 sze hwuy, four times; 三回四次 san hwuy sze tsze, repeatedly, 六番 lŭh fan, six times; 幾番 ke fan, several times; 一遭 yih tsaou, once; 十遭 shih tsaou, ten times; 番遭 fan tsaou, several times; 節次 tsëĕ tsze, 疊次 chĕ tsze, 屢次 luy tsze, 累次 luy tsze, 連次 lëen tsze, 多次 to tsze, 好幾次 haou ke tsze, 往往 wang wang, 頻數 pin tsze, 屑屑 sëĕ sëĕ, 再三 tsae san, 至再至三 che tsae che san, 歷次 leih tsze, 重重疊疊 chung chung chĕ chĕ, all signify many times, often.

12. *Double* is expressed by 重 chung, and 雙 shwang: as 重複 chung fŭh, a double dress; 重復 chung fŭh, again; 重刻 chung k'hih, to reprint; 三重之則六 san chung che, tsih lŭh, three doubled make six; 一雙襪 yih shwang wă, a pair of stockings; 雙親 shwang ts'hin, parents; 雙雙 shwang shwang, in pairs; 無雙 woo shwang, incomparable, peerless; 雙全 shwang tseuen, both perfect. 單 Tan, 獨 tŭh, 特 tih, and 隻 chŭh, all mean single; as 單衫 tan san, a single jacket; 單單 tan tan, only, solely; 特舟 tih chow, a single boat; 獨一人 tŭh yih jin, one single man; 獨手 tŭh show, with a single hand; 隻身 chih shin, one person alone. *Fold* is expressed by 倍 pei, and 加 këa: as 三倍 san pei, 多三倍 to san pei, or 加倚三倍 këa shang san pei, three fold; 三糾繩 san chow shin, a three fold cord; 加一倍 këa yih pei,

double; 勝之十倍 shing che shih pei, ten times more; 加六倍 kĕa lŭh pei, six fold.

13. In order to express the ordinal, the Chinese prefix 第 te, before the cardinals: as 第四 te sze, the fourth; 第九 te kew, the ninth. It ought, however, to be observed, that they are seldom used, and that the Chinese generally express the cardinals thus: 道光十九年 taou kwang shih kew nëen, in the 19th year of Taou-kwang: 三月 san yuĕ, the third month; 卷四 keuen sze, the fourth book.

14. *Odd* is expressed by 零 ling: as 二千零六十 urh tsëen ling lŭh shih, 2,060; 四萬零四 sze wan ling sze, 40,004. *More* is expressed by 餘 yu: as 六百有餘錢 lŭh pih yew yu tsëen, more than 600 cash, 十員餘剩 shih yuen yu shing, ten dollars are more than enough; 十員以上 shih yuen e shang, ten dollars and more; 不上十員 puh shang shih yuen, not more than ten dollars; 十員以下 shih yuen e hea, less than ten dollars; 不下十員 pŭh kë shih yuen, not below ten dollars; 不過三兩日 pŭh kwo leang san jih, more than two or three days; 二十有餘年 urh shih yew yu nëen, twenty and odd years; 數十年來 soo shih nëen lae, for several tens of years; 歷來十年 leih lae shih nëen, during ten years; 十年以往 shih nëen e wang, for these ten years past; 年一百零五歲 nëen yih pih ling woo suy, one hundred and five years of age; 壽六十三歲 show lŭh shih san suy, at 63 years of age; 十有三 shih yew san, thirteen; 六有二 lŭh yew urh, sixty two. These are the peculiar modes in which the Chinese use the numerals and they ought consequently to be imprinted upon the memory.

15. *Addition* is called by the Chinese 進數 tsin soo, substraction 除數 choo soo; multiplication 乘數 shing shoo; the multiplication table 九九合數 kew kew ho soo; and division is called 分數 fun soo. The whole process of arithmetic is performed by the Chinese with great dexterity on the abacus, an instrument with which every Sinologue will be conversant.

16. We have already remarked that the decimal

system was carried by the Chinese to a very great extent. Most of their money accounts, their measures, and their whole calculations being founded upon it.

In computing money they use the following terms. Ten 忽 hwŭh, make one 絲 sze, ten 絲 sze, one 毫 haou, ten 毫 haou, one 厘 le, (or cash) ten 厘 le, one 分 fun, (or candareen) ten 分 fun, one 錢 tsëen, (or mace) ten 錢 tsëen, one 兩 lëang, (a tael, or ounce.) For heavier articles they add 16 兩 lëang, make one 斤 kin, (or catty, 1⅓ lb. avoirdupoise) 100 斤 kin, make one 擔 tan, or 担 tan, (pecul, 133⅓ lb.)

17. Their long measure is the following: 10 分 fun, make one 寸 tsun, (or pint:) 10 寸 tsun, one 尺 chih, (or covid) 10 尺 chih, one 丈 chang, (about four yards; in Canton a yard is called 碼 mă;) 10 丈 chang make one 引 yin. In measuring distances they say, five 尺 chih, make one 步 poo, (or pace about 5½ feet,) 360 步 poo, make one 里 le, (Chinese mile, about 659¼ yards,) 250 里 le, make one 度 too, (mathematical degree, which is also divided scientifically into 60 分 fun, or minutes; and each of these 分 fun, into sixty 秒 chaou, or seconds.) In land measure five 尺 chih, (as above) make one 步 poo, or 弓 kung, 240 弓 kung, make one 畝 mow, and 100 畝 mow, one 頃 king.

18. In dry measure, their mode of reckoning is the following: 六粟 luh sŭh, make one 圭 kwei, ten 圭 kwei, one 抄 chaou, ten 抄 chaou, one 撮 tsŏ, ten 撮 tsŏ, one 勺 chŏ, ten 勺 chŏ, one 合 hŏ, ten 合 ho, one 升 ching, or pint, (about 31⅗ cubic pints) ten 升 shing, one 斗 tow, or peck, (about 316 cubic pints) five 斗 tow, one 斛 hwŭh, (or 1580 cubic pints) and two 斛 hwŭh, make one 石 shih, (or 3160 cubic pints.) This is the scientific arrangement, not exactly followed in common life, where two 龠 yŏ, make one 合 ho, the remainder is as above.

19. In working time the Chinese make use of two sets of horary characters: the first is 十干 shih kan, the ten stems, or 天干 t'hëen kan, the celestial stems. These are 甲 këa, 乙 yih, 丙 ping, 丁 ting, 戊 woo, 己 ke, 庚 kăng, 辛 sin, 壬 jin, and 癸 kwei. The other se-

ries consists of the 十二支 shih urh che, the twelve branches; also called 地支 te che, the terrestrial branches; which are 子 tsze, 丑 chow, 寅 yin, 卯 maou, 辰 shin, 巳 sze, 午 woo, 未 wei, 申 shin, 酉 yew, 戌 seŭh. and 亥 hae.

20. For hours the twelve branches are used singly. The civil day of 24 hours is divided into twelve periods comprising two of our hours. each called 時辰 she shin. They commence from 11 o'clock at night, when the first character includes the time between 11 and 1 o'clock. By prefixing 正 ching, and 交 keaou, to these characters the twelve periods are divided into 24 hours. Thus 正午 ching woo, exact noon, or 12 o'clock; 交午 keaou woo, 11; A. M. 正亥 ching hae, 10; P. M. 交亥 keaou hae, 9; P. M. &c. The 時辰 she shin. again are divided into eight 刻 k'hih, quarters; and these into 半 pwan, or halves: as 正戌一刻 ching seŏ yih k'hih, a quarter past eight; P. M. 交寅二刻半 keaou yin urh k'hih pwan, 37½ minute past three: A. M. The night, from seven in the evening, to five in the morning, is divided into five 更 kăng, or watches, each comprising two hours. The same twelve branches serve also to designate the points of the compass: thus 子 tsze, means north; 午 woo, south: 卯 maou, east; and 酉 yew, west: the other eight denote the intermediate points. Most of their months consist of 30 days; the first month is called 正月 ching yuĕ; the first day of each month is called 初日 ts'hoo jih; while this 初 ts'hoo, is prefixed to all the days up to the tenth day: as 初二日 ts'hoo urh jih, the second day; 初三日 ts'hoo san jih, or simply 初三 ts'hoo san, the third day: &c. The month is occasionally divided into three decades, called 上旬 shang seun, 中旬 chung seun, and 下旬 hëa seun; the first, second, and third decades; 旬內 seun nuy, within ten days; 旬外 seun wae, more than ten days; 三旬 san seun, one month; 月旬 yuĕ seun, the same; 年已七旬 nëen e tseih seun, already 70 years of age. An intercalary month, of which there are seven in nineteen years, is called 閏月 jun yuĕ, the rule for fixing the same is,

that when during a lunar month, the sun does not enter any particular sign of the zodiac, that month is intercalary.

The Chinese year is luni-solar, consisting of 12 lunar months, to which an intercalary month is added as above, to make the lunar correspond with the solar year. It commences on the new moon nearest to the fifteenth degree of Aquarius, and is corrected according to the solar year, by the use of twenty four terms or half months, called 節令 tsëĕ ling; each of which expresses the period of the sun's passage through the half of a zodiacal sign. (See the annexed table.)

CHINESE TERMS.

Jan. 6.	小寒	Seaou-han,	Sun 15° in Capricorn.
Jan. 21.	大寒	Ta-han,	Sun in Aquarius.
Feb. 5.	立春	Leih-chun,	
Feb. 19.	雨水	Yu-shwuy,	Sun in Pisces.
Mar. 5.	驚蟄	King-chih,	
Mar. 20.	春分	Chun-fun,	Sun in Aries.
Apr. 5.	清明	Tsing-ming,	
Apr. 20.	穀雨	Kuh-yu,	Sun in Taurus.
May 5.	立夏	Leih-hëa,	
May 21.	小滿	Seaou-mwan,	Sun in Gemini.
June 6.	芒種	Mang-chung,	
June 21.	夏至	Hëa-che,	Sun in Cancer.
July 7.	小暑	Seaou-shoo,	
July 23.	大暑	Ta-shoo,	Sun in Leo.
Aug. 7.	立秋	Leih-tsew,	
Aug. 23.	處暑	Choo-shoo,	Sun in Virgo.
Sep. 8.	白露	Pih-loo,	
Sep. 23.	秋分	Tsew-fun,	Sun in Libra.
Oct. 8.	寒露	Han-loo,	
Oct. 23.	霜降	Shwang-keang	Sun in Scorpio.
Nov. 7.	立冬	Leih-tung,	
Nov. 22.	小雪	Seaou-seuh,	Sun in Sagittarius.
Dec. 7.	大雪	Ta-seuh,	
Dec. 22.	冬至	Tung-che.	Sun enters Capricorn

The Chinese count their years either according to the reign of an Emperor; as for 1840 they say 道光二十年 taou kwang ùrh shĭh nëen, or according to a cycle, called 甲子 kĕă tsze, or 花甲子 hwa kĕă tsze, each consisting of 60 years; these are marked by the above horary characters. (See the annexed table. 1840 is the 37th year 庚子 kăng tsze, of the 75th cycle, since the days of Hwang-te.)

THE HWA-KEA-TSZE, OR CYCLE OF SIXTY.

1 甲子 keă tsze	11 甲戌 keă seŭh	21 甲申 keă shin	31 甲午 keă woo	41 甲辰 keă shin	51 甲寅 keă yin
2 乙丑 yih chow	12 乙亥 yih hae	22 乙酉 yih yew	32 乙未 yih we	42 乙巳 yih sze	52 乙卯 yih maou
3 丙寅 ping yin	13 丙子 ping tsze	23 丙戌 ping seuh	33 丙申 ping shin	43 丙午 ping woo	53 丙辰 ping shin
4 丁卯 ting maou	14 丁丑 ting chow	24 丁亥 ting hae	34 丁酉 ting yew	44 丁未 ting we	54 丁巳 ting sze
5 戊辰 woo shin	15 戊寅 woo yin	25 戊子 woo tsze	35 戊戌 woo seuh	45 戊申 woo shin	55 戊午 woo woo
6 己巳 ke sze	16 己卯 ke maou	26 己丑 ke chow	36 己亥 ke hae	46 己酉 ke yew	56 己未 ke we
7 庚午 kăng woo	17 庚辰 kăng shin	27 庚寅 kăng yin	37 庚子 kăng tsze	47 庚戌 kăng seuh	57 庚申 kăng shin
8 辛未 sin we	18 辛巳 sin sze	28 辛卯 sin maou	38 辛丑 sin chow	48 辛亥 sin hae	58 辛酉 sin yew
9 壬申 jin shin	19 壬午 jin woo	29 壬辰 jin shin	39 壬寅 jin yin	49 壬子 jin tsze	59 壬戌 jin seuh
10 癸酉 kwei yew	20 癸未 kwei we	30 癸巳 kwei sze	40 癸卯 kwei maou	50 癸丑 kwei chow	60 癸亥 kwei hae

21. In enumerating, the Chinese do not generally use the ordinals as our first, secondly, thirdly, &c. but adopt the following method: as 一來 yih lae, first 二來 urh lae, secondly; (also occasionally 第一來 第二來) or 一者 yih chay, in the first instance; 二者 urh chay, in the second instance; or 一則 yih tsih, in the first place; 二則 urh tsih, in the second place; or 一曰 yih yuĕ, 二曰 urh yuĕ, the same; or 其一 ke yih, the first; 其二 ke urh, the second; &c. In many instances they only use 一 yih, and will go through a whole series of subjects, prefacing each with 一 yih. First, second, and third rate are expressed by 上 shang, 中 chung, and 下 hëa. First and last by 始終 che chung, 本末 pun mŏ, and 頭尾 t'how wei. First and second by 正 ching, and 從 tsung. First, uppermost is 元 yuen: as 元日 yuen jih, the first day of the year; 元年 yuen nëen, the first year of a reign. For the first day of a new month 朔 sŏ, is sometimes used instead of 初 ts'hoo, first. The uppermost is also expressed by 魁 kwei: as 罪魁 tsuy kwei, the chief of sinners. Otherwise first (before others) is expressed by 首先 show sëen, or 最先 tsuy sëen. Last: as last year is expressed by 去年 k'heu nëen, 舊年 kew nëen, or 客歲 k'hih suy: the last day of the year is 除日 choo jih.

CHAPTER V

THE VERB.

1. As the Chinese verb has not yet been exhibited in all its bearings, we shall be the more particular upon this subject. Thus it will be our object to show, how, though devoid of moods and tenses, it is made to answer all the purposes of our conjugations and inflections; while we must always bear in mind, that unless the distinction become necessary, none of the grammatical

particles or auxiliaries are employed. It is an extensive subject, in the disquisition of which, we intreat the reader's patience, which will, as we hope, be not inappropriately bestowed. We shall not burden the memory by rules, but mostly teach by examples, and endeavour to shew by these, the various modes in which the verb, called by the Chinese 動字 tung tsze, or 活字 hwŏ tsze, a moving or living character is used.

AUXILIARIES.

2. We begin with this class, as affording an introduction to the subsequent remarks. From the nature of the language we may easily suppose that auxiliaries are rather numerous. The principal ones with their various uses are enumerated below.

3. The first is 得 tih, to get, or obtain; it also signifies ability. Thus 作得 tsŏ tih, it may be done, practicable; 愛得 gae tih, may be loved, amiable; 作不得 tsŏ pŭh tĭh, it may not be done, impossible; 說不得 shwŏ pŭh tĭh, it cannot be spoken, unspeakable, 不得說 pŭh tih shwŏ, idem. 莫有得說 mŏ yew tih shwŏ, cannot say anything; 寫得不快 sëay tih pŭh k'hwae, cannot write fast; 不得已 pŭh tih e, or 不得不 pŭh tih pŭh, cannot avoid; 不得了 pŭh tih leaou, cannot close; 喜得 he tih, can rejoice; 驚得 king tih, frightened; 難得 nan tih, difficult to be obtained; 貪得無厭 t'han tih woo yen, can be desired without loathing; 美得不勝 mei tih pŭh shing, can be considered beautiful in the extreme; 自得 tsze tih, to have possession of one's self; 相得 sëang tih, to be mutually agreeable; 靜不得動不得 tsing pŭh tih tung pŭh tih, could neither move nor be at rest. As already shown above, 得 tih, often indicates the superlative degree: as 暴得極 paou tih keih, as cruel as possible; 巴不得 pa pŭh tih, or 恨不得 hăn pŭh tih, convey the meaning of the Optative: as [illegible] it might be so; 免得 nëen tih, or 省得 săng tih, imply that it may be avoided, or dispensed with; 免不得

mëen pŭh tih, or 省不得 săng pŭh tih, unavoidable.

4. We next refer to 着 cho, which is in some respects related to the above, though less definable. It means to cause, to effect, and, in many instances, when affixed to verbs, cannot be explained by any corresponding word in English: for instance 立着 leih chŏ, he stood; 踢着 teih chŏ, did kick; 坐着 tsŏ chŏ, sat; 拿着 na chŏ, took. To this we add the following instances, where its meaning will be clearly seen: as 尋着 tsin chŏ, to seek till we find; 見着 keen chŏ, got sight of; 望着 wang chŏ, looked towards; 睡不着 shwuy pŭh chŏ, could not sleep; 尋不着 tsin pŭh chŏ, could not find; 留着我 lew chŏ gno, retained me; 趕得着 kan tih chŏ, succeeded in the pursuit; 念着他 nëen chŏ t'ha, thought about him; 爲着 mei chŏ, on what account, for what purpose; 着急 chŏ keih, to be in haste; 着令 chŏ ling, to issue orders; 着惱 chŏ naou, got into a rage, 着落 chŏ lŏ, or 有着 yew chŏ, answerable for. The general meaning in most of these instances is, to reach, effect, come to, obtain, cause.

5. We may also specify 教 keaou, or 叫 keaou, to cause with; 使 she, 令 ling, 給 keih; 俾 pe, and 致 che, are all used to form a neuter causative, the first two exclusively in conversation: as 教我晝夜勤勞 keaou gno chow yay k'hin laou, make me work night and day; 休教婦聽聞 hew keaou foo t'hung wăn, do not let the woman hear of it; 教我如何辦事 keaou gno joo ho pan sze, how shall I be able to manage the business; 教那個兒睡着 keaou na ko urh shwuy chŏ, made the child sleep; 叫我作許多惡事 keaou gno tsŏ heu to gŏ sze, caused me to do a great deal of wickedness; 叫我沒得開口 keaou gno mŭh tih k'hae k'how, he gave me no opportunity for opening my mouth; 汝反覆多言叫我沒做理會 joo fan fŭh to yen, keaou gno mĕh tso le hwuy, by your much speech and frequent repetition you prevent me from understanding you; 叫商奈何不得 keaou shang nae ho pŭh tih, make it insupportable to the merchants. 交 Keaou, on account of the simila-

rity of sound, is often used in the same manner. 使得 She tih, it will do; 使人受難無數 she jin show nan woo soo, to cause numberless sufferings to people; 毋使我失 woo she gno shih, do not cause me to suffer loss; 使人寄書來 she jin ke shoo lae, cause people to send letters. 使 She, is also used for perhaps: as also 設使 she she, 假使 kĕa she, in the same sense; 令聞 ling wau, to give notice; 令人歡喜 ling jin hwan pe, to cause people to rejoice; 勿令家子餓死 wŭh ling kĕa tsze gno sze, do not let your family starve; 俾絕獘源 pe tseuĕ pe yuen, to cause the sources of evil to be cut off; 俾有所依賴 pe yew so e lae, cause him to have something to rely on; 俾得彼此有平安 pe tih pe tsze yew ping gan, cause that there may be peace on both sides. This word is also written 裨 pe.

給 Keih, like the former, denotes to give: as 賞給 shang keih, to give a reward; 賣給 mae keih, to sell to; 給咨 keih tsze, give a communication, or communicate; 給領紅牌 keih ling hung pae, cause them to receive a passport. In edicts, this word is used in various ways. But in conversation it is often used in the passive sense: as 給我罵他 keih gno ma t'ha, he was blamed by me; 我給他罵 gno keih t'ha ma, I was blamed by him; 給我說他 keih gno shwŏ t'ha, he was told by me.

致 Che, means also to cause: as 以致 e che, in order to; 致以 che e, cause that; 致達 che tă, to communicate information; 寄致 ke che, address to; 致知 che che, to make known, or cause to know, 致有此事 che yew tsze sze, until this affair was brought about; 致死 che sze, to cause death, 勤勞以致賺錢 k'hin laou e che tswan tsëen, work diligently in order to gain money; 休致 kew che, do not let; 致令 che ling, cause.

6. 必 Peih, 該 kae, 應 ying, 務 woo, 須 seu, 宜 e, 當 tang, and 理 le, all mean ought, must, and should, either singly or in compounds. 未必 Wei peih, it is not necessary, it is not certain; 必做 peih tso, must do; 必應 peih ying, 必當 peih tang, 必定 peih ting,

必要 peih yaou, all mean indispensably necessary.
必 Peih, often denotes the future tense, conveying a similar meaning to our *shall:* as 必來 peih lae, shall come; 必寫 peih sëay, will write; 必將 peih tsëang, certainly will; 必然 peih jen, or 必如是 peih joo she, it must be thus; 必竟 peih king, it will be so after all.
應該 Ying kae, ought; 該當 kae tang, should; 該死 kae tsze, ought to die; 舉動以該也 keu tung e kae yay, conduct as it ought to be.
應當 Ying tang, ought, what is proper; 自應 tsze ying, certainly ought, it is my duty; 相應 seang yung, mutually required; 應承 ying shing, to take upon one's self an obligation, to promise; 未應有此 wei ying yew tsze, it ought not to be thus.
務須 Woo seu, 務必 woo peih, 務宜 woo e, mean severally must, ought, necessary, indispensable: as 務速行 woo sŭh hing, you must walk fast; 務必盡力 woo peih tsin leih, it is necessary that you should exert yourself; 務宜仰天 woo e nëang t'hëen, we ought to look up to heaven.
須要 Seu yaou, necessarily must; 須待 seu t'hae, must wait; 總須 tsung seu, above all must, you must decidedly; 決須斬首 keuĕ seu t'shan show, must cut off his head; 男大須婚 nan ta seu hwăn, young men when grown up should be married; 須無得推故 seu woo tih chuy koo, must not on any account make pretences. 需 Seu, is now and then used in the same sense.
務宜 Woo e, and 理宜 le e, ought, it is proper; 相宜 seang e, befitting; 務宜出力完竣 woo e ch'hŭh leih wan seun, you ought to exert yourself to finish the business; 便宜 pëen e, suitable; 得宜 tih e, proper; 宜然 e jen, suitable; 適宜 shih e, just what ought to be.
理當 Le tang, 本當 pun tang, mean what ought to be done; 相當 sëang tang, what is fitting to be done; 當寫 tang sëay, must write; 理當賴天道 le tang lae t'hëen taou, it is reasonable that we should trust to providence; 本所當爲 pun sŏ tang wei, what ought to be done.

理 Le, just, reasonable, ought; 理所當爲 le so tang wei, what ought to be done; 理宜問罪 le e wăn tsuy, he ought in reason to be punished.

7. 願 Yuen, 欲 yŏ, 要 yaou, 嗜 she, and 肯 k'hang, all mean wish, desire, want, will: as 情願 tsung yuen, 願意 yuen e, to wish; 願萬人享福 yuen wan jin heang fŭh, we wish all men to enjoy happiness; 願寫又寫不得願讀又讀不得 yuen sëay yew sëay pŭh tih, yuen tŭh yew tŭh pŭh tih, wishing to write and cannot write, wishing to read and cannot read; 願意起程 yuen e k'he ching, we wish you to go on your journey.

欲 Yŏ, 願欲 yuen yŏ, and 意欲 e yŏ, mean to desire; as 欲行而未得 yŏ hing urh we tih, he wished to walk but could not; 意欲航船 e yŏ hang chuen, he wished to sail 意欲何爲 e yŏ ho wei, what does he wish to do? 願欲與家人相和 yuen yŏ yu këa jin seang ho, he wished to live on good terms with his family.

要 Yaou, and 欲要 yŏ yaou, mean to want, wish, &c. as 要出街 yaou ch'hŭh keae, he wanted to go out; 欲要攻城 yŏ yaou kung ching, he wanted to attack the city; 最要 tsuy yaou, or 緊要 kin yaou, very much wanted.

嗜 She, is used to express desire, wish, but is not employed so frequently as any of the above auxiliaries; as 嗜于飲食 she yu yŏ shih, to be addicted to eating and drinking; 嗜欲無窮 she yŏ woo keung he cherished unbounded desires or appetites; 惟利是嗜 wei le she she, he was only desirous of gain.

肯 K'hang, will, to be willing as 不肯從 pŭh k'hang tsung, he was unwilling to follow, 允肯 wăn k'hăng, to assent to, to agree to, 莫肯爲 mŏ k'hang wei, no one was willing to do it.

8. The verbs 把 pa, 打 ta, 來 lae, 去 k'heu, 待 t'hae, 敢 kan, 弄 lung, and 怕 p'ha, are used in various ways as auxiliaries.

把 Pa, to take hold of, to grasp, often occurs as an auxiliary, and is in many instances untranslatable: as 將他把到房内 pa t'ha la taou fang nuy, take and

drag him inside the room; 把箱落船 pa sëang lŏ chuen, get the box on board the vessel; 把本妻之罪任冕的肩頭 pa pun tse che tsuy jin heung teih keen t'how, throw the guilt of his wife upon his brother; 把爲無用 pa wei woo yung, deem it of no use; 把一家殺了 pa yih këa shă leaou, killed the whole family; 把我輕了 pa gno k'hing leaou, treated me lightly; 把薪助火 pa sin tsoo ho, to feed the fire with fuel; 把真心話都對他說了 pa chin sin hwa too tuy t'ha shwŏ leaou, he spoke the true language of his heart towards him; 把心摩一摩 pa sin mo yih mo, just lay your hand upon your heart; 把我們看得恁賤 pa gno mun k'han tih jin tsëen, look upon us with such contempt; 把小弟當善 pa seaou te tang shen, consider my brother as a virtuous man; 把富貴做浮雲可比 pa foo kwei tso foo yun k'he pe, to view riches as a fleeting cloud. From these various examples it will appear, that the word, either gives a causative meaning, or may be translated by view, or consider, especially when followed by 當 tang, 看 k'han, or 視 she.

打 Ta, to beat, or strike, is used in a variety of ways, as an auxiliary: thus 打掃 ta seaou, to sweep; 打架 ta këa, to fight; 打點 ta tëen, to arrange; 打發 ta fă, to send; 打扮 ta pan, to dress; 打睡 ta shwuy, to sleep; 打聽 ta t'hing, to enquire; 與我打個照面 yu gno ta ko chaou mëen, turn the face to me; 打撈起來 ta la k'he lae, drag him out of the water; 不打緊 pŭh ta kin, not of great importance, no matter; 打甚麼不緊 ta shin mo pŭh kin, deem of no consequence; 打仗 ta chang, to fight.

來 Lae, come, is used in various ways as an auxiliary, but commonly following the verb: as 做不來 tso pŭh lae, could not do it; 入得來 jŭh tih lae, come enter; 攏來 lung lae, approach; 來到 lae taou, arrive; 往來 wang lae, going and coming, intercourse; 欲拔劍來 yŭh pŏ këen lae, wanted to draw forth his sword; 拿水來 na shwuy lae, bring water here; 看書來 k'han shoo lae, take a look at a book; 提起筆來 The k'he peih lae, take up the pencil; ...

k'hŭh seang k'he lae, began to weep; 說起來 shwŏ k'he lae, began talking; (起來 k'he lae, generally means to commence;) 出來 ch'hŭh lae, go out; 拿出來 na ch'hŭh lae, take it out; 弄他出來 lung t'ha ch'hŭh lae, bring him out. It is often used as an adverb, or adjective: as 原來 yuen lae, originally, now, placed at the beginning of sentences, that explain the foregoing: as 從來不 tsung lae pŭh, or 從來無 tsung lae woo, never; 前來 tsëen lae, the above frequently in edicts: 後來 how lae, afterwards; 從今以來 tsung kin e lae, henceforward; 來頭 lae t'how, origin; 來歷 lae leih, history, state, circumstances, particulars; 無來歷 woo lae leih, no foundation, no truth, unaccountable; 來由 lae yew, cause, particulars; 五來日 woo lae jih, for these five days; 有四箇來月 yew sze ko lae yuĕ, more than four months ago; 來日 lae jĭh, next day; 將來 tsëang lae, in future.

去 K'heu, to go: as 來去 lae k'heu, to go and come, 想來想去 sëang lae seang k'heu, to ponder; 說來說去 shwŏ lae shwŏ k'heu, to talk over a matter; 銷不去 seaou pŭh k'heu, unsaleable, cannot be sold; 出去 ch'hŭh k'heu, go out; 進去 tsin k'heu, or 入去 jŭh k'heu, to enter; 離去 le k'heu, or 離開去 le k'hae k'heu, to leave, to separate; 過去 kwo k'heu, to pass away; 退去 tuy k'heu, to retire, to retreat; 拿去 na k'heu, to take away; 拿盤去 na pwan k'heu, take away the dish; (the object, as in the case of 來 lae, is sometimes placed between the two verbs:) 講得去 këang tih k'heu, it can be said; 講不去 këang pŭh k'heu, it cannot be said; 去就 k'heu tsew, to recede and approach, two opposites; 去世 k'heu she, to leave the world, to die; 去年 k'heu nëen, last year; 去後 k'heu how, afterwards.

待 T'hae, to wait, stands in our acceptation of the word in conversation, apparently without any meaning: as 我待要說來 gno t'hae yaou shwŏ lae, just as I was beginning to speak: 我欲待要不去我欲待要去 gno yŏ t'hae yaou pŭh k'heu, gno yŏ t'hae yaou k'heu, I wish not to go, and yet I wish to go 嘆

待吃 lan t'hae k'heih, having no appetite; 我去待來 guo k'heu t'hae lae, I went and am come again; 你待要探海 ne t'hae yaou t'han hae, do you wish to fathom the sea? This word is used in many other instances, and is generally followed by 要 yaou.

敢 Kan, to dare: 豈敢 k'he kan, how dare? Followed by 是 she, it means perhaps, I guess: as 敢是不來 kan she pŭh lae, perhaps he will not come; 敢是騙我 kan she p'hëen gno, I guess he has deceived me: or join to 怕 pa: as 敢怕不知道心情 kan pa pŭh che taou sin tsing, perhaps he has no knowledge of my love.

弄 Lung, means to play, and trifle, or to effect in a bad sense, and is variously used: as 弄他無奈何 lung t'ha woo nae ho, he brought him into difficulties; 賣弄手段 mae lung show twan, to show off one's cleverness; 弄壞 lung hwae, to spoil; 弄誘 lung yew, to lead astray; and so on in many other instances.

怕 Pa, alone; or joined to 恐 k'hung, or preceded by 只 chĭh, indicates a probability: as 恐怕未起身 k'hung pa we k'he shin, he has perhaps not yet risen; 怕到不得 pa taou pŭh tih, we shall probably not be able to reach the place; 只怕父親死了 chih pa foo ts'hin sze leaou, the father is probably dead.

行 Hing, occurs frequently in the sense of *do*, and many times in a way which appears untranslatable: as 行諭 hing joo, to order; 嚴行查拿 yen hing cha na, to institute severe investigation and seizure; 即行驗問 tseih hing nëen wăn, to institute immediate search; 行獎 hing tsëang, to bestow praise.

9. Among the auxiliaries may be enumerated 能 năng, 可 k'ho, 請 ts'hing, 休 hew, 別 pëä. 能 Năng, is used in the sense of can, may, able, to do: as 能作 năng tsŏ, can do; 能寫 năng sëay, can write; 有能行 yew năng hing, able to do; 饑不能自哺 ke pŭh năng tsze poo, he could not feed himself when hungry

可 K'ho, in the sense of may, or can: as 只可動口不可動手 chih k'ho tung k'how, pŭh k'ho tung show, you may speak, but you must not act: i. e. scold, but not beat; 有何不可 yew ho pŭh k'ho, why not?

可否 k'ho fow, or in conversation 可麽 k'ho mo, can it be? and now and then; 可是 k'ho she, may it be? 斷乎不可 twan hoo pŭh k'ho, on no account. Often when standing before verbs, it gives them the adjective signification: as 可愛 k'ho gae, can be loved, amiable; 可恨 k'ho hăn, hateful detestable; 可見 k'ho këen, it is evident; 可有甚麽憑據 k'ho yew shin mo ping keu, what proofs are there: 有可醜 yew k'ho hwuy chow, could anything be so detestable; 可入意 k'ho jin e, such as people would like. It often indicates the imperative: as 汝可往拿茶來 joo k'ho wang na cha lae, go and fetch some tea; 你可坐一坐 ne k'ho tso yih tso, sit a while; 可以 k'ho e, may; 可以獲利 k'ho e hwŏ le, may gain money; at the end of sentences 可也 k'ho yay, means that anything is practicable or admissible: as 食烟可也 shih yen k'ho yay, it is allowable to smoke; 可可 k'ho k'ho, just that. In conversation 小可 seaou k'ho, trifling; 無不可 woo pŭh k'ho, most certainly.

請 Tsing, in the sense of to ask, request, is often used by the polite Chinese to express the imperative: sa 請坐 tsing tso, pray sit down; 請來 tsing lae, pray come, 請問 tsing wăn, I beg to enquire; 請俾看一看 tsing pe k'han yih k'han, let me have a look.

休 Hew, meaning to cause, to rest, to leave off: and 別 peë, to take leave of, are often used to indicate the negative imperative: as 休要忘了 hew yaou wang leaou, do not forget; 休怕你 hew pa ne, do not fear you; 休得過謙 hew tih kwo këen, do'nt be too humble; 休教他笑話 hew keaou t'ha seaou hwa, do not let him make game talk; 別要信着 peë yaou sin chŏ, do not believe; 你別要說 joo peë yaou shwŏ, do not tell it.

10. The following 完 wan, 罷 pa, 盡 tsin, 過 kwo, 訖 yih, 畢 peih, and 成 ching, are all words descriptive of the past tense; as done, finished, &c.

Thus 講完 këang wan, having said; 完辦 wan pan, having managed; 完備 wan pei, fully prepared, complete; 完竣 wan tseun, finished; 完了 wan leaou, done with, finished.

聽罷 T'hing pa, having heard; 罷了 pa leaou, done, made an end of; 斥罷 chih pa, dismissed; 罷試 pa she, to desist from the examination; 罷市 pa she, shut the market; 罷工 pa kung, leave off work.

盡殺 Tsin shă, killed them all; 盡杜 tsin too, extirpate the whole; 兵卒皆折盡 ping tsŭh keae che tsin, the soldiers were all killed; 食盡 shih tsin, having eaten the whole.

過 Kwo, to pass, exceed, is used in combination: thus 食過 shih kwo, having eaten; 過了數日 kwo leaou soo jih, having passed several days; 被他瞞過 pe t'ha mwan kwo, was deceived by him; 不過半年 pŭh kwo pwan nëen, not more than half a year.

訖 Yih, to come to a close, to stop, is thus combined: as 散訖 san yih, having scattered; 一刀斬訖 yih taou tsan yih, with one blow he cut off his head; 何訖至此 ho yih tsze che, how has it come to this; 言訖 yen yih, having done speaking.

畢 Peih, to terminate, is thus joined with other terms: as 話畢 hwa peih, having finished speaking; 願畢 yuen peih, having expressed a wish; 一年而工畢 yih nëen urh kung peih, within a year the work was finished; 盡畢 tsin peih, having completed.

成 Ching, to perfect, is thus used: as 成做 ching cho, finished doing it; 成交 ching keaou, finished the intercourse; 成不起 ching pŭh k'he, would not effect; 成造 ching tsaou, fully constructed.

11. Those which follow 受 show, 見 këen, 遭 tsaou, 領 ling, and 吃 kih, are words that frequently describe the passive. Thus 受 show, to receive; 受害 show hae, to be injured; 受辱 show jŭh, to be insulted; 受誅 show choo, to be killed; 受刑 show hing, or 受罪 show tsuy, to be punished.

見 Këen, to see: as 見笑 këen seaou, to be laughed at, or laughable; 見諒 keen lëang, to be excused; 見羞 këen sew, to be ashamed; 見棄 këen k'he, to be rejected; 不見歡喜 pŭh këen hwan pe, not to be delighted.

遭 Tsaou, to meet: as 遭擒獲 tsaou k'hin hwŏ, to be seized; 遭賊圍 tsaou tsih wei, to be environed

by the rebels: 遭打 tsaou ta, to be beaten. 遇 Yu, which means also to meet, is frequently used in the same manner: as 遇官之勒措 yu kwan che lih tsoo, to be oppressed by the Mandarins.

領 Ling, to receive, is sometimes used in the passive sense: as 領諭 ling joo, to receive commands, to be ordered; 領教 ling kaou, to be instructed.

吃 Keih, to eat, is thus used in a few instances: as 吃一驚 keih yih king, to be astonished; 吃虧 keih kwei, to be injured; 吃辛受苦 keih sin show koo, to suffer distress. 爲 Wei, to be, sometimes assumes the passive form: as 爲他所害 wei t'ha so hae, injured by him.

12. 將 Tsëang, to take, is frequently used in sentences where it is scarcely translatable: as 將各情說一遍 tsëang ko tsing shwŏ yih pëen, he gave a detail of the whole; 將他下獄 tsëang t'ha hëa yŏ, he put him in prison; 將錢交他 tsëang tsëen keaou t'ha, pay him the money; 將諭一道抄錄 tsëang joo yih taou chaou lŭh, to transcribe an order; 將遍天下尋之 tsëang pëen t'hëen hëa sin che, sought for him in the whole Empire. Often, however, it is used to indicate the future tense: as 將做 tsëang tso, will do; 將寫 tsëang sëay, will write; 將欲何往 tsëang yŏ ho wang, where are you going? 計將安出 ke tsëang gan ch'hŭh, which way shall we carry out the plan; 吾將奈何 woo tsëang nae ho, what shall I do: 將來 tsëang lae, hereafter, in future; 將及 tsëang keih, almost, nearly; 將次完繳 tsëang tsze wan keaou, having nearly paid the whole; 將近三更時 tsëang kin san kang she, about the third watch.

SUBSTANTIVE VERBS.

13. They are the following: 有 yew, 乃 nae, 係 ke, 爲 wei, 是 she, and 在 tsae.

有 Yew, there is, also to have: as 有人說 yew jin shwŏ, there are some who say; 有船入口 yew chuen jŭh k'how, there are some vessels that have en-

tered the harbour; 所有行李 so yew hing le, the baggage that was there; 又有厚情 yew yew how tsing, there was a strong affection; 今有十年 kin yew shih nëen, it is now ten years ago; 未之有也 wei che yew yay, there never has been.

In the signification of *have* it occurs more frequently: as 有錢人皆敬 yew tsëen, jin keae king, if you have money, all people will respect you; 有事 yew sze, have business, occupied; 有無 yew woo, have or not have; the former is the positive, the latter the negative verb substantive: 有日思無日 yew jih sze woo jih, when you are in possession of anything, think on the day when you will have it not; 有理 yew le, it has some reason, or it is reasonable; 有禮 yew le, to have politeness, to be polite; 有限 yew hëen, to have limits, a few; 有數 yew soo, to have a number, several; 沒有 mŭh yew, have not; in conversation 未有 we yew, not yet have. It is also used to indicate the past tense: as 有講 yew keang, they have said; 經有飭令 king yew chih ling, he has already ordered it.

乃 Nae, is used thus; 我乃人 guo nae jin, I am a man; 乃大怒 nae ta noo, he was greatly incensed; 他乃下車 tha nae hëa keu, he was dismounting from the carriage; 二人乃不復言 urh jin nae pŭh fŭh yen, the two men did not speak again.

係 He, occurs in the following connection: as 係好人 he haou jin, he is a good man; 乃係良久 nae he lëang kew, it is long ago; 惟係通死之道路 we he tung sze che taou loo, it is the way to die with him; 無所係業 woo so he nëë, there is no property.

爲 Wei, has a great variety of significations: as 爲人 wei jin, to be a man, or to act the man; 未必無爲 wei peih woo wei, it must be done; 難爲 nan wei, to make difficult, to annoy; 有爲 yew wei to have anything to do; 無爲 woo wei, to have nothing to do. It is sometimes connected with 以 e, to consider, to view: as 以爲聖人 e wei shing jin, to consider him as a sage. It is often used to indicate the passive: as 爲人所恨 wei jin so hăn, to be hated by men; 爲衆所信 wei chung so sin, to be believed by all; 爲色所

迷 wei sih se me, led away by lust (See also the Prepositions.) 是 She, is thus employed: as 是皇帝 she hwang te, it is the Emperor, 不是如此 pŭh she joo tsze, it is not thus; 是則言是 she tsih yen she, when it is so, say that it is so; 若是乎 jŏ she hoo, is it thus? 是誠何心乎 she ching ho sin hoo, indeed what heart is this!

在 Tsae, is thus combined: 他有在 t'ha yew tsae, he is there; 不在 pŭh tsae, he is absent; 父在那裡 foo tsae na le, where does the father dwell? 事在目前 sze tsae mŭh tsëen, the business is before your eyes, present; 在當面 tsae tang meen, to be in one's presence; 自在 tsze tsae, to be one's-self; 不在話下 pŭh tsae hwa hëa, need not be told. It ought to be remarked, that 在 tsae, always indicates the place of being in. (See also the Prepositions.)

Notwithstanding the variety of these verbs, they are often left out where our language would require them; as 我中國人 gno chung kwŏ jin, I am a Chinese.

VARIOUS CLASSES OF VERBS.

14. The distinction we draw between the neuter and active verbs does not, from the nature of the language, exist in Chinese; in a few instances, however, the mark ° is written above the word to indicate its having adopted an active signification.

15. The passive, as we have already remarked is indicated by 見 keen, 受 show, 遭 tsaou, and other verbs. Besides these forms we may still mark the following: 欺於人 k'he yu jin, or 欺于人 k'he yu jin, despised by men. So also 蒙其教訓 mung ke keaou heun, taught by him; 蒙其保護 mung ke paou hoo, protected by him.

被 Pe, is also frequently used in this sense: as 被某殺之 pe mow shă che, killed by some body; 被亂軍所殺 pe lwan keun so shă, killed by the rebellious army; 盡被燒 tsin pe shaou, entirely burnt; 被一鎗搠 pe yih tsëang tsŏ, pierced with one

thrust of the spear; 反被他說了我 fan pe t'ha shwŏ leaou guo, on the contrary it was told me by him. So also 由 yew, and occasionally 因 yin: as 由他開設 yew t'ha k'hae shĕ, established by him; 因兄播弄 yin heung po lung, denied by my brother. It may be well also to notice phrases like the following: 人厭惡的 jin yew woo teih, or 人所嫌者 jin so hëen chay, hated or detested by men; 可憐枉告殺人 k'ho lëen wang kaou shă jin, the man who is falsely accused and killed, is to be pitied; 誰所使之者 shwuy sŏ she che chay, by whom was he sent? 是搶的物 she tsëang teih wŭh, these are stolen goods; 盜來之貨 taou lae che ho, stolen articles, 係我弟作者 he guo te tsŏ chay, it was done by my brother.

MOODS.

16. The indicative requires no comment, and of the conjunctive we have already spoken in the case of 可 k'ho, which indicates a possibility or probability: as 可作 k'ho tso, it may do; 可行 k'ho hing, it may be done.

There exist many conditional particles, which circumscribe the conjunctive Such as 如 joo, 若 jŏ, 倘 tang, 儻 t'hang, 猶 yoo, 設 shĕ, 苟 kow, 使 she, 縱 tsung, and 或 hwŏ. To give a distinct idea of their use, we shall exemplify the various modes in which they are employed.

17. 如 Joo, and 若 jŏ, are nearly synonymous: as 如有銀錢 joo yew yin tsëen, if I had money; 如書到 joo shoo taou, if the letter arrive. They are also combined; as 如若父死 joo jŏ foo sze, if my father were to die. 若 Jŏ, is more frequently used than any other, either alone or combined: as 倘若 tang jŏ, 若是 jŏ she, 若既 jŏ ke, 果若 kwo jŏ, 若使 jŏ she, 若然 jŏ jen, and 若者 jŏ chay: 倘若不聽 tang jŏ pŭh ting, if he do not listen; 若使不承平 jŏ she pŭh ching ping, if the peace be not maintained;

若既完竣 jŏ ke wan tseun, if it be finished; 果若執法從事 kwo jŏ chih fă tsung sze, if indeed he adhere to the letter of the law and follow up the business; 若是出力 jŏ she ch'hŭh leih, if he exert himself; 若然肯做 jŏ jen k'hăng tsŏ, if he will do it; 若者有心拒絶我 jo chay yew sin keu tseuĕ gno, if he have a heart to forsake me. 如 Joo, is also used with 假 kĕa, to convey an idea of probability: as 假如未得利 kĕa joo we tih le, supposing you could not make money: 假然 kea jen, and 假令 kĕa ling, both signify *suppose*: the same idea is conveyed by 譬如 pe joo, and 譬若 pe jŏ: as 譬如不將其書來 pe joo pŭh tsëang ke shoo lae, if he do not bring the book; 譬若官員不管束 pe jŏ kwan yuen pŭh kwan sŏ, if the Mandarins do not restrain him.

18. 倘 Tang, and 儻 tang, are synonymous: 倘或 tang hwŏ, and 倘然 tang jen, mean *if*: 倘敢抗違 tang kan kang wei, if you dare to disobey; 倘或不行 tang hwŏ pŭh hing, if he do not go; 倘然福分不定 tang jen fŭh fun pŭh ting, but if happiness be not certain.

猶 Yoo, 猶若 yoo jŏ, and 猶設 yoo shĕ, are also of similar import: as 猶舍心腹而顧手足 yoo shay sin fŭh urh koo show tsŭh, just as if one were to disregard mental effort, and look only to one's feet and legs; 說猶未了 shwŏ yoo we leaou, ere he had done speaking; 猶可 yoo k'ho, it still may do; 猶若不賦秉彝 yoo jŏ pŭh foo ping e, as if not endowed with virtuous principles; 猶設不可如意 yoo shĕ pŭh k'ho joo e, if perhaps not according to one's wishes.

設 Shĕ, 設或 shĕ hwŏ, and 設使 shĕ she, are used in the same sense: as 設或有才能 shĕ hwŏ yew tsae năng, if perhaps he have talent; 設使出門務事 shĕ she ch'hŭh mun woo sze, if perhaps he may have gone out and attended to his business.

苟 Kow, bears the same sense: as 苟非不寫字 kow fei pŭh seay tsze, if he do not neglect to write; 苟不然 kow pŭh jen, if it be not thus; 苟有志於德 kow yew che yu tih, if he have an inclination to virtue

使 She, is mostly used in connection with 設 shĕ, but sometimes occurs alone: as 使無雨落 she woo yu lŏ, if it do not rain; 假使皇帝恩准 kea she hwang te găn chun, if the Emperor grant it.

縱 Tsung, or 縱然 tsung jen, are to be met with: as 縱今日到本鄉 tsung kin jih taou pun heang, suppose I were to arrive to day at my native place, 縱然勝敵 tsung jen shing teih, suppose he were to overcome the enemy.

或 Hwŏ, and 或者 hwŏ chay, perhaps, likely, it may be, bear the same sense: as 或然或不然 hwŏ jen hwŏ pŭh jen, it may be so, or it may not be so; 或者乘閒回國 hwŏ chay shing keen hwuy kwŏ, he may perhaps avail himself of the opportunity and return to his country.

19. Words like 敢 kan, 多敢 to kan, 敢是 kan che, 敢怕 kan pa, or 只怕 chih pa, 恐怕 kung pa, 把不得 pa pŭh tih, 恨不得 and hăn pŭh tih, often indicate the conjunctive. (See auxiliary verbs.) So also 多管 to kwan, 包管 paou kwan, and 管情 kwan tsing; as 多管未及至五旬 to kwan we keih che woo seun, he is most likely (he may be) not yet 50 years of age; 管情就好了 kwan tsing tsew haou leaou, it may be immediately well; 包管有利達 paou kwan yew le tă, he may be successful, or it is likely that he will be successful. These forms are exclusively used in conversation.

20. 除非 Choo fei, and 除了 choo leaou, stand for *unless*: as 除非開禁綱 choo fei k'hae kin kang, unless you relax the prohibitions, 除非娶妻未得子也 choo fei tseu tse, we tih tsze yay, unless you marry, you can have no children; 除了舍弟作文 choo leaou shay te tsŏ wan, unless my younger brother write the essay.

21. 庶乎 Sho foo, 庶幾 shoo ke, 萬一 and wan yih, occur in the sense of *perhaps*; as 庶乎可也 shoo foo k'ho yay, it may perhaps do, 庶幾起程前往 shoo ke k'he ching tseen wang, he may perhaps have gone on his journey and proceeded, 萬一成事 wan yih ching sze, he may perhaps finish the business. 雖

Suy, although, requires the conjunctive: as 雖行德 suy hing tih, although he practice virtue.

22. We quote still the following modes of conveying the sense of the conjunctive 願汝長壽 Yuen joo chang show, may you live long; 是可忍也孰不可忍也 she k'ho jin yay, shŭh pŭh k'ho jin yay, if this can be endured, what cannot be endured? 難道我錯了不成 nan taou gno tsŏ leaou pŭh ching, is it possible that I could have erred? (難道 Nan taou, either with or without 不成 pŭh ching, is thus frequently used, while it is difficult to translate it by a corresponding term in our language.) 難道還思着我 nan taou hwan sze chŏ gno, should she still think about me? 難道女誘兄不成 nan taou nyu yew heung pŭh ching, can it be that the woman led you astray; 他對頭他我也對頭汝 t'ha tuy t'how t'ha, gno yay tuy t'how joo, if he might resist him, I might also resist you; 其不造化我不能住 ke pŭh tsaou hwa, gno pŭh năng choo, if he have no luck, I cannot stay; 應議之尤即此一事 ying e che yew, tseih tsze yih sze, if any bad action were to be denounced, it is this; 指其名就惹人之怒 che ke ming, tsew jay jin che noo, if you were to point out his name, you would only incite the anger of others.

INFINITIVE.

23. The Chinese language has no particular way of expressing this mood: thus the forms 我愛寫 gno gae sëay, I love to write; 請他來 tsing t'ha lae, request him to come; are a mere juxta-positions of words. If a stress be laid upon the word *to* of our infinitive, the sense is conveyed by 以 e, 致 che, and 致以 che e: as 我給汝以用之 gno keih joo e yung che, I gave it you to use it; 吾叫相公致預備 woo keaou seang kung che e pe, I called you, Sir, to prepare; 君子愛人致以布福 keun tsze gae jin, che e poo fŭh, the superior man loves mankind, in order to spread happiness amongst them; 吾致以呼之 woo che e foo.

che, I came to call him; 以歡他爲好 e hwan t'ha wei haou, he thought it well to gladden others.

IMPERATIVE.

24. To what we have already said, when treating of the auxiliary verbs, we may add the following.

The Imperative is expressed by 可 k'ho: as 汝可先飲 joo k'ho sëen yin, do you drink first; 可出門 k'ho ch'hŭh mun, go out of doors. But this form is used towards inferiors, seldom to equals, and never to superiors; in which latter case 請 ts'hing, pray; 祈 ke, beg: and 望 wang, hope; are substituted.

25. To express *let*, the Chinese employ several words: as 聽他作 t'hing t'ha tsŏ, let him do it; 由得洋商經辦 yew tih yang shang gan pan, let the Hong merchants manage this well; 容我去 yung gno k'heu, let me go; 憑他說 ping t'ha shwŏ, let him talk; 任婦煮飯 jin foo choo fan, let the woman boil her rice; 與其進也 yu ke tsin yay, let him enter; 許匠鑿礮 heu tsëang chŏ pwan, let the artisan excavate the rock; 任憑起椗 jin ping k'he ting, let them get up the anchor; 准我起程 chun gno k'he ching, let me go on my journey; 允之步行 yun che poo hing, let them walk on foot.

26. Often no other term than the simple verb is used to indicate the Imperative: as 坐我明語汝 tso, gno ming yu joo, sit down, I shall distinctly inform you. A rude manner is sometimes employed by adding 罷 pa, at the end; as 汝去罷 joo k'heu pa, you be off! go away! Whilst on the other hand, the use of 幸 hing, happy, fortunate, adds urbanity to the expression: as 收拾薄禮幸矣 show shih pŏ le hing e, receive my trifling present; 幸毋拒絕我 hing woo keu tseuĕ gno, do not reject me; 幸聽 hing t'hing, listen.

27. 且 Tsëay, is very frequently used to indicate the imperative: as 汝且緘口 joo tsëay këen k'how, do you be silent: 且聽命去 tsëay t'hing ming k'heu, let us hear the orders and be off. Followed by a negative

it signifies do not: as 且不可進 tsëay pŭh k'ho tsin, do not enter; 且莫速行 tsëay mŏ sŏ hing, don't go so fast.

28. Of 休 hew, and 别 pëĕ, we have already spoken. 莫 Mŏ, 勿 wŭh, and 毋 woo, are used in the same manner: as 莫說 mŏ shwŏ, don't say so; 勿畏難 wŭh wei nan, don't be afraid of difficulties; 毋犯法 woo fan fă, don't transgress the law. 不要 Pŭh yaou, is used in the same sense: as 不要哭 pŭh yaou kŭh, don't weep; 我要汝寫 gno yaou joo sëay, I want you to write, or write.

THE PARTICIPLE.

29. Strictly speaking the Chinese have no express mode of conveying the participle; and in all the cases where the genius of our language requires this inflexion the mere Chinese verb stands instead thereof. Terms like the following may easily be explained: as 汝作的何事 joo tsŏ teih ho sze, what are you doing? 因誰所命者 yin shwuy so ming chay, by whom was this ordered, 運來的東西 yun lae teih tung se, transported goods; 立坐卧皆不可寧 leih, tsŏ, go, keae pŭh k'ho ning, standing, sitting, or sleeping he was never at rest.

INTERROGATIVE FORMS OF THE VERB.

30. The modes of asking a question are exceedingly various, and for further information we refer the reader to the Interrogative Particles. Here we may, however, notice the following instances: as 汝來不來 joo lae pŭh lae, do you come, or do you not come? 豈非昨日來之人乎 k'he fei tsŏ jih lae che jin foo, is he not the man who came yesterday? 可以行乎 k'ho e hing foo, can he walk? 如何得以人往來 joo ho tih yu jin wang lae, how can I have intercourse with men?

THE TENSES.

31. The Chinese verb is devoid of those nice distinctions which render other languages so accurate in expressing time. It is true, that there are a number of auxiliaries and particles to convey the idea of the tenses, but only then, when a stress is laid upon the time that anything happened or was done, are these words used: 寫 seay, may therefore signify, to write, writing, write, wrote, or have written.

THE PRESENT.

32. 我寫 Gno sëay, means I write, and every other verb thus used, without any additional particles, may denote the present tense; but if the act of writing just now taking place is to be marked, the following particles serve to indicate it: 今 kin, now; 現今 heën kin, at present; 現時 heën she, at this present time; 現在 hëen tsae, here present; 現前 heën tseën, in one's presence; 現目 heën mŭh, before one's eyes; with 如今 joo kin, 而今 urh kin, 目今 mŭh kin, 于今 yu kin, all of which signify *now*. Thus 現在行路 hëen tsae hing loo, he walks, or is now walking; 如今有錢 joo kin yew tsëen, he has money, or he now has money; 眼前 yen tsëen, 目下 mŭh hëa, 刻下 k'hĭh hëa, 即時 tseĭh she, or 克時 k'hĭh she, when put before the verbs gives the same meaning.

PAST TIME.

IMPERFECT TENSE.

33. The remarks made respecting the present apply also to this tense. Of the particles used to indicate the idea of the imperfect, the following are the most frequent. 方 Fang, 方纔 fang tsae, 方且 fang tsëay, 纔 tsae, 纔剛 tsae kang, 正 ching, 正間 ching këen,

正值 ching che, 正在 ching tsae, 值此 che tsze, 時值 she che, 適纔 shih tsae, 適值 shih che, and 適當 shih tang, all signifying just now, just about, at the point. Thus 正拋石之間 ching paou shih che këen, whilst he was throwing stones; (正 ching, generally commences the sentence, and 間 këen, stands at the end:) 其來之時余不在家 ke lae che she, yu pŭh tsae këa, when he came I was not at home; 他來我纔去 t'ha lae, gno tsae k'heu, when he came, I had just gone away; 雨下余方往 yu hëa, yu fang wang, just when it rained, I set off; 適纔攻敵 shih tsae kung teih, just when they attacked the enemy; 時值冬隆 she che tung lung, it was just then in the midst of winter; 我去的時候 gno k'heu teih she how, when I went away.

In narratives, the mere verb without any additional particleis use d to convey the idea of the imperfect tense: as 孔子卒年七十三 k'hung tsze tsŭh nëen tseih shih san, Confucius died at the age of 73; 商打造船隻 shang ta tsaou chuen chih, the merchants built some vessels.

There are a great many other expressions to indicate the imperfect tense: for instance 從前各國墨客集會 tsung tsëen kŏ kwŏ mĭh kih tseih hwuy, in former times the learned of every nation assembled together.

PERFECT TENSE.

34. Besides the words we have enumerated amongst the auxiliaries, such as 畢 peih, 訖 yih, 完 wan, &c. the followiug particles deserve notice, as designating the past tense; 了 leaou, 已 e, 經 king, 既 ke, 曾 tsăng, 甞 shang, 已經 e king, 業經 nëë king, 曾經 tsăng king, 前經 tsëen king.

了 Leaou, stands always at the end of sentences: as 做了 tsŏ leaou, done; 寫字了 sëay tsze leaou, having written; 被他罵了 pe t'ha ma leaou, blamed by him.

已 E, and 旣 ke may be instanced thus: 予旣烹而食之 yu ke päng urh shih she, I have already boiled and eaten it; 已辦理事了 e pan le sze leaou, having managed the business: 已至 e che, has arrived; 已尋見矣 e tsin këen e, it has been found.

經 King, and 現經 hëen king, occur as follows: 經行諭 king hing yu, I have ordered it; 現經事混亂 hëen king sze hwăn lwan, the business has been brought into confusion. 業經 Nëë king, most frequently occurs in edicts: as 業經派兵攻擊 nëë king pae ping kung keih, I have already appointed soldiers to attack. 當經 Tang king, is also met with: as 當經爲國除此害 tang king wei kwŏ choo tsze hae, we have removed from the Empire this evil. Also 已經 e king: as 已經附搭船 e king foo tă chuen, he has already embarked.

曾 Tsăng, is not uncommon: as 曾食飯了 tsăng shih fan leaou, having eaten rice; 曾經起程 tsăng king k'he ching, he has already gone on the journey; 他曾航船 t'ha tsăng hang chuen, he has already sailed. 不曾 pŭh tsăng, 未曾 we tsăng, occur in the sense of *not yet;* as 未曾上天 we tsăng shang t'hëen, he has not yet ascended to heaven; 不曾集會 pŭh tsăng tseih hwuy, they were not yet assembled.

嘗 Shang, may also be noticed: as 嘗引于朝內 shang yin yu chaou nuy, he has led him into court. But this particle is more used with the negative: as 未嘗不利 we shang pŭh le, has never been without gain; 未嘗不感 we shang pŭh kan, never failed in being moved by it; 孔子嘗爲委吏矣 k'hung tsze shang wei wei le e, Confucius was once a commissioned officer; 我嘗與婦人說過 gno shang yu foo jin shwŏ kwo, I have spoken with the woman.

Mark also the following sentence: as 有見否 yew këen fow, have you seen him or not; 沒有殺他 mŭh yew shă t'ha, have not yet killed him; 昨日作完 tsŏ jih tsŏ wan, it was finished yesterday.

PLUPERFECT TENSE.

35. By the use of the particles indicating the Imperfect tense, and those of the perfect, the pluperfect is formed: as 剛纔要命適木匠已經砍木了 kăng tsae yaou ming, shih mŭh tsëang e king kan mŭh leaou, just when he was going to give directions, it happened that the carpenter had already cut down the tree; 適纔到城兄已出門 shih tsae taou ching, heung e ch'hŭh mun, on his arrival at the city, my brother had already gone out of the gate; 醫生來時病人經過世 e săng lae she, ping jin king kwo she, when the physician came, the patient had already died.

FUTURE TENSE.

36. We shall not here repeat what we have already said about the auxiliaries 必 peih, and 將 tsëang, which are used to convey the idea of the future tense. Words like the following 將來 tsëang lae, 後來 how lae, 此之後 tsze che how, 以後 e how, 嗣後 sze how, and 就 tsew, serve likewise to indicate coming time: as 自此之後不復信人 tsze tsze che how pŭh fŭh sin jin, after this I shall never believe people again; 後来再有方法 how lae tsae yew fang fă, after that we shall again have some means of managing the matter; 將來不要作亂 tsëang lae pŭh yaou tsŏ lwan, afterwards, or in future, he will not give rise to disturbances; 在月底就起身 tsae yuĕ te tsew k'he shin, he will go on his way at the end of the month; 回國定在下旬 hwuy kwŏ ting tsae hëa seun, he will certainly return to his country during the last decade; 若他報怨我就罰他 jŏ t'ha paou yuen, gno tsew fă t'ha, if he revenge himself, I shall punish him; 任你來我不去 jin ne lae, gno pŭh k'heu, although you come, I shall not go. Of all the tenses this is the least particularized, nor are 將 tsëang, 必 peih, and similar grammatical particles always put, when our

language peremptorily demands them. The Chinese live in the past and present, and care little for futurity, and this may account for their having so few terms to convey the meaning of coming time.

PERSON AND NUMBER.

37. For the person we refer to the personal pronoun, and only remark, that the pronoun is often left out, indeed it is considered to be inherent in the verb, while its omission gives rise to much obscurity.

The impersonal verbs are like the following: as 下雨 hëa yu, it rains; 下雪 hëa seuĕ, it snows; 是關我 she kwan gno, it concerns us; 是令我歡 she ling gno hwan, it occasions me joy: they are sometimes distinguished from the others by the addition of 必須 peih seu, must; and 宜 e, ought.

38. Of number we merely observe that the Chinese verb is never affected by it. In our remarks above, we have not spoken of the indicative mood, because it is the simple form of the verb, without the addition of any grammatical particle; the potential and optative moods are imaginary forms of the verb, which have no existence in the language, and have been invented to suit Chinese grammar to that of western nations. Should the student not find any of the grammatical distictions explained which other tongues exhibit, he has only to refer to the particles, where some further elucidation will be given.

CHAPTER VI.

ADVERBS.

1. In a few instances the adjective becomes an adverb by adding 然 jen, and 如 joo, to it: as 芒芒然

mang mang jen, vastly; 好然 haou jen, well; 美然 mei jen, beautifully; 恂恂如也 seun seun joo yay, sincerely; 侃侃如也 hang hang joo yay, unceremoniously, without shew. Adverbs are also formed by prefixing 以 e, to a substantive: as 以義 e e, justly; 以禮 e le, politely. In other instances the adjective is very generally used as an adverb.

INTERROGATIVES.

2. The Chinese language is rich in this class of words, and we shall endeavour to enumerate the principal modes of interrogation.

何 Ho, is an interrogative pronoun of which we have already treated. 因何 Yin ho, 爲何 wei ho, 何故 ho koo, 何爲 ho wei, 何居 ho keu, 何緣 ho yuen, and 緣何 yuen ho, all stand for why, wherefore, on what account, &c. as 如何 joo ho, how? 何如 ho joo, how will this do? The latter at the end of sentences: as 其可何哉 ke k'ho ho tsae, how will this do? 何敢死 ho kan sze, how dare I to die? 於從政乎何有 yu tsung ching foo ho yew, in administering the government, what difficulty would there be? 如予何 joo yu ho, what can he do to me? 如正人何 joo ching jin ho, how can he rectify others? 何德之衰 ho tih che shwae, what a failing of virtue! 其如之何 ke joo che ho, how will that do? 如之奈何 joo che nae ho, what is to be done?

胡 Hoo, 惡 woo, 曷 hŏ, and 烏 woo, all signify how, why? as 惡能當之 woo năng tang che, how can one endure this? 胡不變化 hoo pŭh pëen hwa, why do you not reform? 曷積財乎 hŏ tseih tsae foo, why accumulate riches? 胡爲如此 hoo wei joo tsze, how is it thus? 烏足道哉 woo tsŭh taou tsae, how can it be worth while speaking of?

盍 Hŏ, stands for why not? as 盍歸乎來 hŏ kwei foo lae, why not return? 盍各言爾志 hŏ kŏ yen urh che, why does not each of you express his opinion?

4. 豈 K'he, signifies how? as 豈有此理乎 k'he yew tsze le foo, how can such a principle exist? 豈以爲不忍乎 k'he e wei pŭh jin foo, why not endure it? 豈在乎多少 k'he tsae foo to shaou, how does it consist in the quantity? 豈敢 k'he kan, how dare I presume? (a common expression of politeness:) 豈若是乎 k'he jŏ she foo, how is it thus? 豈有加於此哉 k'he yew këa yu tsze tsae, can anything be added to this? (ne plus ultra.) 豈二子之所以能及哉 k'he urh tsze che so e năng keih tsae, how can you two gentlemen attain to this? 豈不深可惜哉 k'he pŭh shin k'ho seih tsae, how is it not deeply to be lamented?

奚 He has a similar meaning: as 奚自 he tsze, whence; 奚有德哉 he yew tih tsae, how has he virtue? 其奚不曰 ke he pŭh yuĕ, why does he not speak? 雖多亦奚以爲 suy to, yih he e wei, though much, yet what is to be done with it?

5. 焉 Yen, occurs at the commencement of a sentence: as 焉用殺 yen yung shă, what will be the use of killing him; 焉離仁與義 yen le jin yu e, why forsake benevolence and justice? 是焉得爲大丈夫乎 she yen tih wei ta chang foo foo, how can he become a great hero.

安 Gan, has also the sense of the interrogative: as 安得足心乎 gan tih tsŭh sin foo, how can you be content? 安敢望此 gan kan wang tsze, how can I dare to hope for this? 安能脫也 gan năng tŏ yay, how can we escape?

6. 莫非 Mŏ fei, is not unusual in asking a question: as 莫非就係是人麼 mŏ fei tsew he she jin mŏ, is it not this man? 莫非昨夜做了 mŏ fei tsŏ yay tsŏ leaou, was it not done last night? 莫不是 mŏ pŭh she, is it not so? 莫非見了新婦 mŏ fei këen leaou sin foo, he has surely seen the bride.

7. 幾 Ke, occurs in the sense of how, how many: as 幾多錢 ke to tsëen, how much money? 幾人 ke jin, how many men? 若干 Jŏ kan, signifies the same. To show the various modes in which *how* is expressed, we quote the following: as 多少長 to shaou

chang; or 長幾許 chang ke heu, how long? 人幾多 jin ke to, or 有幾個人 yew ke ko jin, how many men? 有幾次 yew ke tsze, 多少次數 to shaou tsze soo, 次幾何 tsze ke ho, all signify how many times? as 賣多少錢 mae to shaou tsëen, 多少賣的 to shaou mae teih, and 賣價幾何 mae këa ke ho, for how much was it sold, or at what price?

8. In conversation the following modes of interrogation are in use.

那 Na: as 那個還肯多嘴 na ko hwan kăng to tsuy, who will still jabber; 是那個的手筆 she na ko teih show peih, whose handwriting is this? 那一個是好人是惡人 na yih ko she haou jin she gŏ jin, which is a good and which is a bad man? 那有不和不睦之理 na yew pŭh ho pŭh mŭh che le, why should we not live in harmony?

那裡 Na le, how, where: as 那裡去 na le k'heu, whither are you going? 那裡講得話來 na le këang tih hwa lae, how can you speak thus? 可不好哪 k'ho pŭh haou na, is not that well?

怎 Tsăng, 甚 shin, 怎麼 tsăng mŏ, 甚麼 shin mŏ, 什 shih, 什麼 shih mŏ, 怎生 tsăng săng, or 怎樣 tsăng yang, all signify in what manner? as 怎的 tsăng teih, what? 怎麼好呢 tsăng mŏ haou ne, how will that be well? 却怎了 k'hëŏ tsăng leaou, how is that to be done? 怕怎麼的 pa tsăng mŏ teih, what do you fear? 怎麼看得出 tsăng mŏ k'han teih ch'hŭh, how did you find it out? 有甚麼事件 yew shin mŏ sze këen, what is your business? 什麼好意思 shin mŏ haou e sze, what good intentions? 怎奈無踪影 tsăng nae woo tsung ying, how is it that there are no traces?

難道 Nan taou, occurs with or without 不成 pŭh ching at the end: as 難道汝首告余不成 nan taou joo show kaou yu pŭh ching, have you first accused me? 難道作完了 nan taou tsŏ wan leaou, have you finished the work? Sometimes at the end 不成 pŭh ching merely is used: as 莫不吃了我不成 mŏ pŭh keih leaou gno pŭh ching, will he not eat me up?

9. The particles affixed to the end of sentences, denoting a question are the following: 邪 yay, 耶 yay, 哉 tsae, 乎 foo, 與 yu, or rather 歟 yu, and occasionally 諸 choo.

耶 Yay, is very common: as 是耶 she yay, is it so? 否耶 fow yay, is it so or not? 果見耶 kwo këen yay, is this truly to be seen? or 未見耶 we këen yay, can it not be seen? 何以知其然耶 ho e che ke jen yay, how do you know that it is thus? In a few instances 也 yay, is used for 耶 yay.

哉 Tsae, is also of frequent occurence: as 何哉 ho tsae, what is that? 安在哉 gan tsae tsae, where is it? 由人乎哉 yew jin foo tsae, does this come from men? 磨難人也哉 mo nan jin yay tsae, what! to tyranize over people? 寫信也與哉 sëay sin yay yu tsae, does he write a letter? 不亦宜哉 pŭh yih e tsae, is not this proper?

乎 Foo, is a general sign of the interrogative, at the end of sentences: as 尓知道乎 ne che taou foo, do you know it? 豈可還錢乎 k'he k'ho hwan tsëen foo, how can you pay the money? 不亦樂乎 pŭh yih lŏ foo, is it not joyful?

諸 Choo, sometimes occurs: as 有諸 yew choo, is it thus? 人有舍諸 jin yew shay choo, should men abandon him; 豈得而食諸 k'he tih urh shih choo, how could he eat it?

歟 Yu, and more seldom 與 yu, are met with: as 聖人歟 shing jin yu, is he a sage? 求之歟抑與之歟 kew che yu, yih yu che yu, did he seek for it, or was it given to him? 麽 Mo, is used in conversation: as 莫非此人麽 mŏ fei tsze jin mo, is it not this man? 有見麽 yew këen mo, have you seen it?

10. 否 Fow, is it, or is it not? is a sign of the interrogative: as 是否 she fow, is it so or not? 是否可行 she fow k'ho hing, may it be done or not? 曾否 tsăng fow, is it done or not yet? 否與滿年 fow yu mwan nëen, is he of full age? 足下知吾心與否也 tsuh hëa che woo sin yu fow yay, do you know my intention? 否則不誅 fow, tsih pŭh choo, if not, we shall not kill them; 否不呈繳 fow, pŭh ching

keih, if not, he will not deliver; 未知合否 wei che ho fow, we do not know whether it is suitable or not.

11. *Whence* is expressed by 從何處 tsung ho choo, 自從何處 tsze tsung ho choo, whence; 何從 ho tsung, from whence; 從那裡 tsung na le, wherefrom; 自彼 tsze pe, 自該處 tsze kae choo, 由彼 yew pe, all express thence: and 何處 ho choo, where; 向何處 hang ho choo, whither.

NEGATIVES.

12. This is also a very numerous class; the principal ones are 不 pŭh: as 做不來 tso pŭh lae, it cannot be done; 不卽不離 pŭh tseih pŭh le, neither instant nor remote, i. e. the middle course; 我有不是 gno yew pŭh she, I have done something wrong; 不得不去 pŭh tih pŭh k'heu, I cannot avoid going; 不時 pŭh she, in no time, soon; 不期 pŭh ke, not long, within a short time; 不日 pŭh jih, not many days, shortly; 不容不如此 pŭh yung pŭh joo tsze, it cannot be otherwise than thus; 不然 pŭh jen, not thus; 不是 pŭh she, not right, wrong; 不得不 pŭh tih pŭh, cannot be avoided, must; 不可不 pŭh k'ho puh, must not omit, ought; 不惟 pŭh wei, not only; (followed by 抑且 yih tseay, but also;) 不法 pŭh fă, lawless; 不料 pŭh leaou, or 不覺 pŭh keŏ, unexpectedly; 不一而足 pŭh yih urh tsŭh, wants scarcely anything to be complete; 不要 pŭh yaou, do not; 不若 pŭh jo, nothing better than; 不在話下 pŭh tsae hwa hea, need not be recorded; 不題且說 pŭh te tsëay shwŏ, let us not detail this, but say—: a phrase used to denote the transition from one subject to another; 不消 pŭh seaou, needless; 不肖 pŭh seaou, degenerate; 好不歡樂 haou pŭh hwan lo, rejoiced much.

無 Woo, have not, is the opposite of 有 yew, have; 有無情弊 yew woo tsing pe, whether or not, there be abuses; 本無之 pun woo che, originally nothing; 無有不如己者 woo yew pŭh joo ke chay, cherish not a friend who is unequal to yourself, do not have a

friend unlike yourself; 無而為有 woo urh wei yew, possessing nothing and pretending to have all; 無則言無 woo tsih yen woo, if you have not, say that you have not; 無由開言 woo yew k'hae yen, no way of commencing the conversation; 國不可一日無君 kwŏ pŭh k'ho yih jih woo keun, an empire cannot be one day without a prince; 無如 woo joo, nothing like, much better; 無所不在 woo so pŭh tsae, no place where he is not, omnipresent; 無所不知 woo so pŭh che, nothing that he does not know, omniscient; 初出于無而歸于無 ch'hoo ch'hŭh yu woo, urh kwei yu woo, it came forth out of nothing and reverts to nothing; 實出于無心 shih ch'hŭh yu woo sin, really unintentional; 寸男尺女皆無 tsun nan chih nyu këae woo, I have neither son nor daughter; 天上地下皆無 t'hëen shang te hëa këae woo, neither in heaven above, nor on earth beneath; 無常 woo chang, death; 彼輩無一 pe pei woo yih, not one of them.

13. 非 Fei, and 匪 fei, occur: as 非賢人不可也 fei hëen jin pŭh k'ho yay, none but a worthy man will do; 非惟[illegible]亦 fei wei, yih, not only, but; 非分之事 fei fun che sze, contrary to one's duty; 非比尋常 fei pe tsin chang, extraordinary; the same as 非常 fei chang, uncommon; 是非 she fei, right & wrong; 非他不可 fei t'ha pŭh k'ho, we cannot do without him; 非法莫作 fei fă mŏ tsŏ, do not do unlawful things; 非其鬼而祭之 fei ke kwei urh tse, to sacrifice to the spirit of a man with whom we have had no connection; 貢舉非其人 kung keu fei ke jin, to recommend an improper person; 非為 fei wei, bad actions. 匪 Fei, is sometimes used in the sense of *not*, in which case it has always a bad meaning: as 匪德墮淪 fei tih tuy lun, without virtue or with bad qualities to sink into perdition.

弗 Fŭh, is common: as 弗如也 fŭh joo yay, unequal; 弗肯 fŭh k'hăng, unwilling, 以弗滿其職是憂 e fŭh mwan ke chih she yew, he was afflicted on account of not having fulfilled the duties of his station.

14. 莫 Mŏ, is a negative of prohibition: as 莫笑

mŏ seaou, don't laugh; 莫要認錯了 mŏ yaou yin tso leaou, do not make a mistake; 莫動手 mŏ tung show, do not proceed to violence: 莫說 mŏ shwŏ, don't say, is often followed by 就 tsew: as 莫說我有銀錢就是食沒有 mŏ shwŏ gno yew yin tsëen, tsew she shih mŭh yew, not to say that I have money, I am even destitute of food. Combined with adjectives or 甚 shin, it conveys the idea of the superlative degree, as has been already remarked: as 莫甚於斯 mŏ shin yu sze, nothing could exceed this; 莫大於天 mŏ ta yu t'hëen, nothing greater than heaven; 莫大之功 mŏ ta che kung, insurpassable merits; 莫過於斯 mŏ kwo yu sze, nothing can exceed this; (ne plus ultra;) 莫比 mŏ pe, incomparable; 莫往莫來 mŏ wang mŏ lae, neither go nor come; 莫若 mŏ jŏ, the best, nothing like.

沒 Mŭh, occurs in conversation; as 沒個機會 mŭh ko ke hwuy, no opportunity; 沒奈何 mŭh nae ho, no resource; 沒個頭緒 mŭh ko t'how seu, no clue; 沒一日閒 mŭh yih jih hëen, not for one day at leisure; 身上沒得穿 shin shang mŭh tih chuen, nothing to wear on his body; 沒把柄 mŭh pa ping, no handle to lay hold of; 一個也沒有 yih ko yay mŭh yew, I have not one of them; 全沒有一個 tsuen mŭh yew yih ko, none at all.

15. 未 We, occurs in combination, as 未曾 we tsăng, and 未嘗 we chang, in the sense of *not now*, *not yet;* thus 吃飯麼 keih fan mŏ, have you eaten rice? 未 we, or 未曾 we tsăng, not yet; 未來之事 we lae che sze, things not yet come to pass, future events, 未時 we she, not hitherto; 未有之也 we yew che yay, or 未之有也 we che yew yay, this has never been the case; 未必 we peih, not certainly, or not necessarily; 未有不如此 wei yew pŭh joo tsze, it never has been otherwise; 猶未足 yoo we tsŭh, still discontented; 未定 we ting, unsettled; 未可 we k'ho, cannot, or may not; 從未 tsung we, never.

16. Of 毋 woo, and 勿 wŭh, we have already spoken, but add here a few remarks: 毋容掛齒 woo yung kwa che, no need of making any ado about it;

毋虛度日 woo heu too jih, do not idly spend the day; 毋貳爾心 woo urh urh sin, do not divide your heart; 勿畏難 wŭh wei nan, do not fear difficulties; 幸勿復言 hing wŭh fŭh yen, do not, if you please, speak of it again; 過則勿憚改 kwo tsih wŭh tan kae, when you have transgressed do not fear to repent.

17. 靡 Mei, and 蔑 mëĕ, are occasionally used as negatives: as 靡常 me chang, unusual; 靡暨 me kae, without end; 靡有孑遺 mei yew k'hëĕ wei, there was not one left; 蔑有 mëĕ yew, have not.

18. 罔 Wang, 旡 woo, 微 we, 叵 p'ho, and sometimes 亡 wang, are used in ancient books as negatives: thus 罔極 wang keih, unbounded; 罔有此事 wang yew tsze sze, there is no such thing; 置若罔聞 che jŏ wang wăn, do just as if you did not hear. 旡 Woo, appears to be an abbreviation of 無 woo: as 無福分 woo fŭh fun, no share of happiness; 微作 we tsŏ, not to do; 微有心膽 we yew sin tan, not the least courage; 叵測 p'ho tsih, unfathomable; 其益旡方 ke yih woo fang, the advantages are unbounded.

19. These negatives cannot be used at random, but the foregoing examples will serve in some measure to direct the reader how to employ them.

To render the meaning of the negative still stronger the following words are prefixed: 斷 twan, 切 tsëĕ, 決 keuĕ, 絕 tseuĕ, 總 tsung, 終 chung, 萬 wan, 全 tseuen, 大 ta, 毫 haou, 稍 seaou, 畧 lëŏ, and 並 ping: as 斷乎不可 twan foo pŭh k'ho, this cannot on any account be done; 萬萬不赦罪 wan wan pŭh shay tsuy, on no account remit sins; 纖毫無異 tsëen haou woo e, not the slightest difference; 毫無罪 haou woo tsuy, entirely innocent; 絕不寬貸 tseuĕ pŭh k'hwan tae, not the slightest indulgence; 並無一桿旌旗 ping woo yih kan săng ke, there was not one single standard.

20. A great many words are formed by these negatives just in the same manner as with our in-, un-, less, and dis-: as 有情理 yew tsing le, reasonable; 無情理 woo tsing le, unreasonable; 有禮 yew le, polite; 無禮 woo le, unpolite; 無望 woo wang, hopeless; 無窮 woo keung, endless; 無疆 woo këang, boundless; 甚

是不利 shin she pŭh le, very disadvantageous; 無敵 woo teih, peerless: 不仁 pŭh jin, not only means destitute of benevolence, but cruel, tyrannical; 不臣 pŭh chin, unministerlike, rebellious; 不忍 pŭh jin, compassionate; 無度 woo too, inordinate, licentious. Besides these, there are a great many similar words, which, by prefixing a negative obtain an opposite meaning. The Chinese are also very fond of repeating the same idea with the negative: as 美而不醜 mei urh pŭh chow, beautiful and not ugly, i. e. very beautiful; 端正而非歪邪 twan ching urh fei wae seay, correct in conduct and not depraved; 勤勞並不懶惰 k'hin laou ping pŭh lan to, to work industriously and not to show remissness, 受苦並無安福 show k'hoo ping woo gan fŭh, to suffer misery without the enjoyment of any happiness.

21. Two negatives not only affirm, but render the affirmation still stronger: as 未有不如此 we yew pŭh joo tsze, it certainly never has been otherwise; 靡日不思 me jih pŭh sze, no day without thinking of you, i. e. to think every day; 不無盡力 pŭh woo tsin leih, exert one's-self to the utmost; 無不知 woo pŭh che, to know every thing; 無不能 woo pŭh năng, omnipotent.

AFFIRMATIVE ADVERBS

22. 是 She, 有 yew, and 係 he, stand for our *yes*: 實在 shih tsae, means really; 果然 kwo jen, indeed; 斷然 twan jen, decidedly; 一定 yih ting, certainly; 確 kŏ, verily; 當眞 tang chin, truly; 妥當 gan tang, assuredly; 眞實 chin shih, truly; and 誠實 ching shih, sincerely.

ADVERBS OF TIME

23. We shall enumerate the principal ones of this class.

時 She, means *time*, or *when*: as 時坐寫字 she tso sëay tsze, when he sat down to write; 出門之時 ch'hŭh mun che she, when he went out of the gate; 成人之時候 ching jin che she how, when he had become a man, or was of age; 時時 she she, always, constantly; 每時 mei she, every time; 平時 ping she, ordinarily; 少時 shaou she, a little while; 舊時 kew she, 先時 sëen she, 昔時 seih she, and 疇時 chow she, all mean formerly; 此時 tsze she, at this time; 當時 tang she, 是時 she she, 維時 wei she, and 當是之時 tang she che she, all signify, at that time; 於此之時 yu tsze che she, then; 一時 yih she, once; 他時 t'ha she, at another time; 後時 how she, in future, afterwards; 隨時 suy she, immediately, from time to time; 有時 yew she, sometimes; 何時 ho she, 幾時 ke she, and in conversation 甚麼時候 shin mŏ she how, all mean when? 卽時 tseih she, immediately; 時刻 she k'hih, every moment, momentarily; 時值 she che, just, at that time; 或時 hwo she, at a certain time; 乍時 cha she, 霎時 sëĕ she, 片時 pëen she, and 暫時 tsëen she, signify in a short time, immediately; 登時間 tăng she këen, within a moment; 罕時 han she, seldom; 係時 he she, always.

24. 卽 Tseih, with its combinations, means *instantly*: as 卽便 tseih pëen, 登卽 tăng tseih, 卽刻 tseih k'hih, 隨卽 suy tseih, 着卽 cho tseih, 仰卽 gang tseih, all signify immediately. The same is expressed by 須臾 seu yu, 頃 k'hih king, 頃間 king këen, 少頃 shaou king, 頃刻間 king k'hih këen, 俄然 go jen, 俄頃 go king, 輒卽 chă tseih, 輒然 chă jen, 瞬間 shun këen, 瞬息之間 shun shih che këen, 幡然 fan jen, 半晌 pwan heang, and 暫且 tsëen tseay.

25. *Early, soon*, is expressed by 早 tsaou, 及早 keih tsaou, 絕早 tseuĕ tsaou, 清晨 tsing shin, and 却忒早了 këŏ yih tsaou leaou, very early; 尙早 shang tsaou, still early: recently, is expressed by 近 kin, 近日 kin jih, 新 sin, 未有多久 we yew to kew, 甫經 foo king: formerly, reads thus: 已前 e tsëen, 向來 heang lae, 素 soo, 往日 wang jih, 既往 ke wang, 前

頭 tsëen t'how, 前項 tsëen hang, 當先 tang sëen, 一昔 yih seih, 曩昔 nang seih, and 疇昔 chow seih. 昔日 Seih jih, on a former day; 古時 koo she, in former times; 上古 shang koo, in high antiquity; 大古 t'hae koo, in very high antiquity. Afterwards, is expressed by 嗣後 sze how, 後邊 how pëen, and 後頭 how t'how. 昨日 Tsŏ jih, means yesterday; 今日 kin jih, to day; 前日 tsëen jih, the day before yesterday; 明日 ming jih, to-morrow; 後日 how jih, the day after to-morrow; 前年 tsëen nëen, the year before last; 舊年 kew nëen, last year; 今年 kin nëen, the present year; 明年 ming nëen, next year; 每年 mei nëen, or 年年 nëen nëen, yearly.

26. Whilst, and during, are expressed by 間 këen, 際 tse, 剛 kang, and 正 ching: as 正議論間 ching e lun këen, whilst they were debating; 生死之際 săng sze che tse, between life and death; 交鋒之剛 keaou fung che kang, whilst coming to the engagement; 正要開言 ching yaou k'hae yen, whilst wishing to speak; 此時間 tsze she këen, during; 連夜 lëen yay, during the night; 正躊躇間 ching choo chow këen, whilst in a state of indecision. Hitherto, is expressed by 向來 heang lae, 從來 tsung lae, 到此 taou tsze, 到如此 taou joo tsze, and 到如今 taou joo kin. Henceforth, by 今以來 kin e lae, 自今以後 tsze kin e how. Till and until, by 達於 tă yu, 迄於 yih yu, 及 keih, 値至 chih che, 迨今 tae kin, 及至 keih che, and 到 taou.

常 Chang, 常時 chang she, 恒常 hăng chang, 恒時 hang she, 常遠 chang yuen, 不斷 pŭh twan, 不絕 pŭh tseuĕ, 接連 tsëĕ lëen, 刻刻 and k'hih k'hih, mean constantly, always.

27. 了 Leaou, as we have already remarked, seems to indicate the past: as 作過了 tsŏ kwo leaou, having done it; 語未了 yu we leaou, not yet finished speaking; 投京都去了 tow king too k'heu leaou, went to the capital; 受了此等凌辱 show leaou tsze tăng ling jŭh, having received this insult; 打扮已了 ta pan e leaou, being dressed; 收拾已了 show shih e leaou, having collected the whole. It is also repeated

several times: as 老爺拿了打了禁了 laou yay na leaou, ta leaou, kin leaou, the Mandarin has seized, beaten, and confined him in prison; 了了也未 leaou leaou yay we, is it done, or not yet done. Often it is put at the end of sentences merely for the sake of euphony; as 這又是難題目了 chay yew she nan te mŭh leaou, this is a difficult theme. It is not unfrequently preceded by 也 yay: as 也德甚衰了 yay tĭh shin shwuy leaou, his virtue is very much degenerated; 也不關你事了 yay pŭh kwan ne sze leaou, it does not concern your affairs; 了事 leaou sze, or 了局 leaou keŭh, the affair is done; 了見 leaou keen, to see thoroughly; 了了然明白 leaou leaou jen ming pih, very plainly; 了不得 leaou pŭh tih, exceedingly unbearable; 十分英雄了得 shih fun ying hëung leaou tih, the bravest of the brave; 這等力量如何了得 chay tăng leih lëang joo ho leaou tih, such a degree of strength how can one withstand; 了不得這麼好 leaou pŭh tih chay mŏ haou, exceedingly excellent; 了不得家兄勤勞 leaou pŭh tih këa heung kin laou, the diligence of my elder brother is excessive.

已 E, as we have already remarked, likewise indicates the past: as 已寫 e sëay, I have written; 已而 e urh, past the proper time; 而已 urh e, the whole is done, nothing more; 有兩銀而已 yew lëang yin urh e, I have only two taels, and no more; 不得已 pŭh tih e, no resource; 已甚 e shin, too much; 在此已矣 tsae tsze e e, here we come to an end.

ADVERBS OF PLACE.

28. The following are the most frequent; 此 tsze, 於此 yu tsze, 在此 tsae tsze, 在這裡 tsae chay le, 在此處 tsae tsze choo, 此所在 tsze so tsae, all signify *here*: 彼 pe, 在彼 tsae pe, 彼處 pe choo, 該方 kae fang, 那所在 na so tsae, 那箇處 na ko choo, stand severally for *there*. *Hither*, is 這一處 chay yih choo; *thither*, 那一處 na yih choo; *hence*,

viz. expressed by 由此 yew tsze, 從此 tsung tsze; *thence*, by 從那處 tsung na choo, 從彼 tsung pe. Our word *towards*, is expressed by 向 hëang, and 望 wang: as 向上 hëang shang, upwards; 向下 hëang hëa, downwards; 望西 wang se, west-ward; 背後 pei how, backward; 向前 hëang tsëen, or 前 tsëen, forward; 外面 wae mëen, outward; 裡面 le mëen, inward; 處處 choo choo, and 到處 taou choo, every-where; 不論何處 pŭh lun ho choo, and 不拘何處 pŭh keu ho choo, wheresoever; 所到之處 so taou che choo, and 向甚地方 hëang shin te fang, whithersoever; 中 chung, 中間 chung këen, and 中央 chung yang, all signify *middle*.

ADVERBS OF QUALITY.

29. 百般 Pih pwan, 諸般 choo pwan, all kinds, various; 這般 chay pwan, this sort, such; 那般 na pwan, that sort; 一般 yih pwan, 一樣 yih yang, the same; 異樣 e yang, different; 這般 chay pwan, or 恁般 jin pwan, such. So also 這等 chay tăng, 如此 joo tsze, 似此 sze tsze, such like.

ADVERBS OF QUANTITY.

30. When treating of the numerals we adduced a number of this class, we shall here mention the remainder.

太 T'hae, greatly, very; 太多 t'hae to, very much, excessive; 太冷靜些 t'hae lăng tsing sëay, rather too indifferent; 太說話 t'hae shwŏ hwa, too big talk; 太出容易 t'hae ch'hŭh yung e, too easy. It is often combined with 過 kwo; as 愛我太過 gae gno t'hae kwo, he loved me too much; 費心力太過 fei sin leih t'hae kwo, he bestowed too much care upon it.

忒 Yih, also occurs in this sense: as 忒情薄 yih tsing po, too indifferent; 忒是不好 yih she pŭh haou, very wrong; 却忒早些 k'hëŏ yih tsaou sëay,

rather too early; 忒看得惡相了 yih k'han tih gŏ sëang leaou, a very bad physiognomy.

好 Haou, or 好不 haou pŭh, signify *very*: as 好胡說 haou hoo shwŏ, very foolish talk, 好不鬧熱 haou pŭh naou jĕ, an exceeding great bustle; 好吃人笑 haou keih jin seaou, very much laughed at by people.

For the remainder we refer the reader to the particles, that form the superlative degree: as for instance 極 keih, extremely; 這也可笑極了 chay yay k'ho seaou keih leaou, this is very ridiculous; 說得極是 shwŏ tih keih she, that is very true; &c. In such and similar cases these words are used in the same manner, as if they stood before an adjective: 煞 shă, and 殺 shă, two verbs, that mean to kill, are also used to denote anything excessive: as 該山真殺得高 kae shan chin shă tih kaou, that hill is immensely high; 你忒煞嘮叨 ne yih shă laou taou, you are too troublesome; 真快活殺 chin kwae hwŏ shă, I am truly overjoyed, or ready to die for joy.

31. 些 Sëay, a little; 須些 seu sëay, inconsiderable; 些微 sëay we, trifling, small. 這 Chay, and 那 na, are often prefixed without materially changing the sense: 今些好 hin sëay haou, to day a little better; 弄些手脚 lung sëay show këŏ, shew off somewhat of one's skill. Affixed to adjectives it qualifies their meaning: as 好些 haou sëay, rather good; 暴些 pŏ sëay, rather cruel: preceeded by 沒 mŭh, or 沒一 mŭh yih, it may be translated *not the least*: 一些安逸沒有 yih sëay gan yay mŭh yew, he had not the least rest; 沒些體面 mŭh sëay t'he mëen, not the least respectability. It is also followed by 甚麼 shin mo, in the same sense: as 說些甚麼 shwŏ sëay shin mo, talk a little; 題起些甚麼 t'he k'he sëay shin mo, to introduce something.

頗 P'ho, is used in the sense of *rather*: as 頗多 p'ho to, rather much; 頗有 p'ho yew, rather much; 頗頗曉得 p'ho p'ho heaou tih, to understand somewhat of anything; 頗涉疑惑 p'ho sëĕ e hwŏ, rather doubting; 頗能 p'ho nang, rather capable.

32. 多 To, much; 過多 kwo to, too many; 多重 to chung, heavier, too heavy; 多少 to shaou, and 多寡 to kwa, how many? how much? 人民衆多 jin min chung to, great multitudes. 矧 Shin, and 彌 me, the more, and 況 hwang, how much the more, are used in various ways: as 況且 hwang tsëay, still more, furthermore; 何況 ho hwang, how much the more; 況也雖有永嘆而已 hwang yay wei yew yung t'han urh e, how much the more so, as he only utters constant sighs and nothing else: 更 kăng, more; 更須一人 kăng seu yih jin, we must still have one man; 更甚更妙 kăng shin kăng meaou, the more the better; 更不多囑 kăng pŭh to chŭh, give no more orders; 更待何時 kăng t'hae ho she, still wait how long; 更且 kăng tsëay, and 更兼 kăng këen, moreover.

CHAPTER VII.

PREPOSITIONS.

1. When treating of the cases of substantives we have already adverted to this class of words. We shall here give a succinct view of their various uses.

與 Yu, *with*, *to*, is used in very different ways: as 我與你 gno yu ne, I with you, or I and you; 與我請他來 yu gno tsing t'hā lae, call him to come to me; 與他見了禮 yu t'ha këen leaou le, having performed towards him the proper ceremonies; 巽與之言 seuen yu che yen, talk cautiously with him; 不足與言 pŭh tsŭh yu yen, not worthy to be spoken to; 誓與死戰 she yu sze chuen, he swore that he would fight with him until death; 殺人以梃與刃 shā jin e t'hing yu jin, to kill men with a club or with a sword; 與汝周旋 yu joo chow seuen, to bring matters about for you; 聞而不行與不聞同 wăn urh pŭh hing yu pŭh wăn tung, to hear and not to act, is the same as not to hear at all; 夫誰與王敵 foo

shwuy yu wang teih, who will oppose Your Majesty? 與汝相約 yu joo sëang yŏ, conclude a contract with you; 與民同樂 yu min tung lŏ, to rejoice with the people; 令民心與順 ling min sin yu shun, to inspire the hearts of the people with obedience; 不與存焉 pŭh yu tsun yen, not comprised in it; 孰能與於此乎 shŭh năng yu yu sze foo, who is sufficient for this? 祭與大禮 tse yu ta le, sacrifice with great ceremony; 不與聞 pŭh yu wăn, he did not ask it of him; 干與政事 kan yu ching sze, this concerns politics; 亦與泣別 yih yu keih pëĕ, and parted with tears; 與祭 yu tse, to be present at the sacrifice; 不得與試 pŭh tih yu she, could not be present at the examinations; 求之與抑與之與 kew che yu, yih yu che yu, did he seek for it, or was it given to him? 與此殊異 yu tsze shoo e, different from this. It is also used in comparison: as 德與其假寧樸 tih yu ke këa ning pŏ, in virtue sincerity is better than pretence; 與其登玉宮而肆貪寧居茅屋而知足 yu ke tăng yŭh kung urh sze t'han, ling keu maou ŭh urh che tsŭh, it is better to dwell inastraw hovel and be content, than to ascend a splendid palace and cherish immoderate desires; 姪女與卑妻孰美 chĭh nyu yu pe tse shŭh mei, which is most beautiful, your niece or my wife?

2. 於 Yu, and 于 yu, signify *on, in, at:* as 止於至善 che yu che shen, to rest in the supreme good; 於天無憂 yu t'hëen woo yew, in heaven there are no sorrows; 于家于國無望 yu këa yu kwŏ woo wang, neither of my own family nor of my country is there hope; 於十六年 yu shih lŭh nëen, in the 16th year; 於我如浮雲 yu gno joo foo yun, is to me like a fleeting cloud; 各於其黨 kŏ yu ke tăng, each one according to his clan; 求救於之 kew kew yu che, sought help from him; 助於勸戒 tsoo yu keuen keae, to aid in exhortation; 於理不可 yu le pŭh k'ho, in strict propriety it cannot be done. 若于 Jo yu, concerning, as it respects: 易於消化 e yu seaou hwa, easy of digestion; 失信於我 shih sin yu gno, lost his faith to me; 至於成人 che yu ching

jin, until he was full-grown; 報恩於萬一 paou găn yu wan yih, to repay the ten thousandth part of his kindness; 于百里之外 yu pih le che wae, more than one hundred miles.

We have already remarked that 於 yu serves to describe the passive: as 勞力者治於人 laou leih chay che yu jin, those who perform manual labour are ruled by men; 君子有物非有於物 keun tsze yew wŭh, fei yew yu wŭh, the superior man possesses things but is not possessed by them, i. e. not enthralled by his riches; 死於婦人之手 sze yu foo jin che show, died by the hand of a woman; 殺於刀 shă yu taou, killed by the sword. It is used also in comparisons: as 一年長於他 yih nëen chang yu t'ha, one year older than he; 莫孤於自恃 mŏ koo yu tsze she, there are none more helpless than those who place too much confidence in themselves.

乎 Foo, *at*, *in*, and *on*, is used nearly as the above: thus 出乎其閒 ch'hŭh foo ke këen, to go out from amongst them; 異乎此 e foo tsze, different from this; 思出乎上 sze ch'hŭh foo shang, thoughts come from above; 我藏乎身 gno chang foo shin, hide it about one's person; 好學近乎知 haou hëŏ kin foo che, to love learning is a near approach to knowledge; 行乎富貴 hing foo foo kwei, to act as a rich man; 於是乎 yu she foo, from hence; 異乎所聞 e foo so wan, different from what he heard; 吾無隱乎爾 woo woo yin foo urh, I will not hide it from you; 不在乎那 pŭh tsae foo na, it does not consist in that. It is used also in comparisons: as 莫大乎堯舜 mŏ ta foo yaou shun, none greater than Yaou and Shun; 我一日長乎爾 gno yih jih chang foo urh, I am one day older than you.

3. 以 E, signifies *by*, *through*, *with*: as 理以欲混 le e yu hwăn, reason is confounded by passion; 以指畫 e che hwă, to draw with the finger: 以理推度 e le chuy tŏ, to deduct by reasoning; 有以異乎 yew e e foo, is it different? 以至皓首 e che haou show, until old age; 十年以長 shih nëen e chang, more than ten years; 以歲之十月 e suy che shih

yuě, in the tenth month of the year; 以來 e lae, from the past to future ages; 自今以後 tsze kin e how, from now and henceforth; 以爲 e wei, to consider, to look upon; 以爲聖人 e wei shing jin, considered him as a sage; 不以爲意 pŭh e wei e, not to care for it; 以直爲曲 e chih wei keŭh, to take the straight for the crooked; 以執壓人 e chih yě jin, by his grasp he oppressed the people; 以愚之計 e yu che ke, according to my foolish plan; 以親女待之 e ts'hin nyu t'hae che, he treated her as his own daughter; 以我觀之 e gno kwan che, according to my view of the matter.

以 E, is sometimes used for 用 yung: as 毋吾以也 woo woo e yay, do not use me; 怨乎不以 yuen foo pŭh e, he was indignant at his not being employed.

所以 So e, 故以 koo e, and 是以 she e, all signify the cause, reason, motive, therefore: as 視其所以 she ke so e, consider his motives; 必有以也 peih yew e yay, there must be a cause; 以做 e tso, this may do; 可以 k'ho e, it may pass; 何以 ho e, whereby: 無以 woo e, is sometimes put for 無已 woo e, if you will not desist; 無以則王焉 woo e tsih wang yen, if you will not desist, then let us speak of the royal system of government.

4. 諸 Choo, is nearly synonymous with 於 yu, though it is not so frequently used: as 諸心 choo sin, in the heart; 施諸己 she choo ke, to do towards one's-self; 求諸己 kew choo ke, to seek anything from one's-self; 本諸身徵諸庶民 pun choo shin, chin choo shoo min, the origin of it is in one's-self, and the evidence of it in the people; 示諸掌 she choo chang, he pointed to the palm of his hand; 書諸紳 shoo choo shin, he wrote it on his girdle; 反諸身 fan choo shin, to reflect on one's-self.

5. 替 Te, principally used in conversation and resembling in many respects 與 yu, is used to describe the dative case; as 替汝絕患根 te joo tseuě hwan kin, to do away in your behalf with the cause of calamity; 替汝起程 t'he joo k'he ching, I will for you

set out on this journey; 替人出力 t'he jin ch'hŭh leih, to exert one's-self for people.

爲 Wei, is used in the sense of *for, in behalf of:* as 學爲己 hëŏ wei ke, to study for one's own benefit; 非爲他爲慟而爲誰 fei wei t'ha wei tung, urh wei shwuy, if I am not grieved on his account, on whose account should I be grieved? 爲國除害 wei kwŏ choo hae, on behalf of one's country to remove calamity; 爲之喜 wei che he, to be glad on that account, 代爲稟請 tae wei pin ts'hing, to petition on one's behalf; 爲天下笑 wei t'hëen hëa seaou, to be a laughstock to the empire; 我爲子言之 gno wei tsze yen che, I will speak for you, Sir! 爲人治病 wei jin che ping, healed the diseases of the people; 爲我請來 wei gno ts'hing lae, call him here to me; 爲咨會事 wei tsze hwuy sze, in order to communicate: this is always used at the commencement of edicts, when the contents are given: as 爲出示曉諭 wei ch'hŭh she heaou joo, in order to issue a distinct proclamation. Of 因爲 yin wei, 爲何 wei ho, 何爲 ho wei, 因爲此故 yin wei tsze koo, &c. we have already spoken.

6. 在 Tsae, *in, at,* or *on*, is one of the most frequent prepositions: as 在城 tsae ching, in the city; 在家 tsae këa, at home; 在山 tsae san, on the hills; 自在 tsze tsae, to be one's-self, to be at ease; 安樂在 gan lŏ tsae, to be comfortable; 在我身上 tsae gno shin shang, it devolves upon me, it rests with me; 拔劍在手 pŏ këen tsae show, with a drawn sword in his hand; 在卽 tsae tseih, now; 道在易 taou tsae e, the way is easy; 在逃者 tsae taou chay, amongst the runaways.

It is often combined with a number of other prepositions, which it always precedes: as 在外 tsae wae, outside; 在屋外 tsae tih wae, outside the house; 在上 tsae shang, above; 在山上 tsae san shang, on the hill; 在目前 tsae mŭh tsëen, before one's eyes; 在袋裡 tsae tae le, in the bag; 在當面 tsae tang mëen, before one's face; 在地下 tsae te hëa, down on the ground; 在乎 tsae foo, to consist in; 國政在乎養民

養民 kwŏ ching tsae foo yang min, good government consists in providing for the nation.

7. 自 Tsze, 由 yew, 從 tsung, all mean *from, out, by, through;* as 自他造逆以來 tsze t'ha tsaou neih e lae, from the time that he rebelled and thenceforward; 自古至今 tsze koo che kin, from ancient times until now; 自從在 tsze tsung tsae, from the time of being at; 自來無 tsze lae woo, never; 來自 lae tsze, origin.

由 Yew, is employed nearly in the same sense; as 由來已久 yew lae e kew, it is long since; 無由得 woo yew tih, no way of getting it; 根由 kin yew, the origin, or cause of anything; 起情由 k'he tsing yew, or 事由 sze yew, causes; 孽由自取 nëĕ yew tsze tseu, misfortune brought upon one's-self; 由此而來 yew tsze urh lae, from henceforth; 從由 tsung yew, or 自由 tsze yew, signify *from:* 由是 yew she, from hence; 紬由 chow yew, the means through which anything is brought about; 由近以及遠 yew kin e keih yuen, from the near to the more distant; 由此門進 yew tsze mun tsin, enter by this door; 由園入屋 yew yuen jŭh ŭh, to enter through the garden into the house; 由洋商稟請 yew yang shang pin ts'hing, to petition through the Hong merchants; 由武官承辦 yew woo kwan ching pan, to be transacted by the military Mandarins; 由是軍勢大盛 yew she keun she ta shing, from this time the power of the military greatly increased.

從 Tsung, means also from: as 從遠而來 tsung yuen urh lae, came from a distance; 無從查詢 woo tsung cha seun, no means of investigating; 無從入手 woo tsung jŭh show, no means to get into one's hands; 從房出 tsung fang ch'hŭh, went out of the room.

8. 向 Hëang, 望 wang, and 仰 nëang, all mean *towards:* as 向南 hëang nan, southwards; 定個向頭 ting ko hëang t'how, to have some fixed object; 向前 hëang tsëen, forwards; 心向上 sin hëang shang, the heart directed upwards; 向他討 hëang t'ha t'haou,

to demand from him; 向朋友說 hëang păng yew shwo, to speak to a friend.

So also 望 wang: as 回馬望城中走 hwuy ma wang ching chung tsow, he turned his horse, and ran towards the city; 望闕闕行三跪九叩 wang kwan këuě hing, san kwei kew k'how, he made three genuflexions and nine prostrations as he went towards the palace. In like manner 仰 ying: as 為此示仰各國船隻 wei tsze she ying kŏ kwŏ chuen chih, and hereby we address ourselves to the vessels of every nation; 諭仰各家 joo ying kŏ këa, we enjoin upon every family.

9. 上 Shang, *above*, 下 hëa, *below*, 底 te, *beneath*, are all used as prepositions: thus 上天下地 shang t'hëen hëa te, up to heaven, and down to earth; 上不怨天下不尤人 shang pŭh yuen t'hëen, hëa pŭh kew jin, above he did not repine against heaven, below he harboured no enmity against men; 趕上 kan shang, to come up with; 不上一個月 pŭh shang urh ko yuĕ, not above two months; 上下 shang hëa, above and below, more or less; 看上文 k'han shang wăn, see the above chapter; 上心 shang sin, to rise up in one's mind; 在底 tsae te, below.

10. 前 Tsëen, and 先 sëen, meaning *before;* and 後 how, *after*, come under this class of words: as 上前去 shang tsëen k'heu, to go forward; 眼前 yen tsëen, before one's eyes; 從前之事 tsung tsëen che sze, some former business; 在前 tsae tsëen, to be before; 前車可鑑 tsëen keu k'ho këen, you may look before the carriage, i. e. take warning; 有十年前 yew shih nëen tsëen, ten years ago; 臺前 tae tsëen, before the tribunal, before Your Excellency; 未之前聞 we che tsëen wăn, never heard of it before; 前進 tsëen tsin, to go forward; 你先走 ne tsëen tsow, do you go before; 先知 sëen che, to know beforehand; 爭先恐後 tsăng sëen k'hung how, to strive to get before from a fear of being behind.

So also 後 how: as 後代 how tae, in after ages; 後世 how she, future generations; 後世子孫 how she

tsze sun, the children and grand-children of the coming age.

閒 Këen, *between*, *betwixt*, and *among*, is used as a prepositions: thus 天地閒 t'hëen te këen, betwixt heaven and earth; 中閒 chung hëen, amongst, amidst; 一年之閒 yih nëen che këen, in the course of a year.

11. 內 Nuy, and 裏 le, *in*, and *inside*, 外 wae, *outside*; may be ranked among the Chinese prepositions: as 園內 yuen nuy, in the garden; 地內 te nuy, within the land; 不在內 pŭh tsae nuy, not comprised therein; 不在示禁之內 pŭh tsae she kin she nuy, not comprised within the prohibitions; 三日內必死 san jih nuy peih sze, will die within three days; 城裏 ching le, within the city; 裏面 le mëen, inside.

So also 外 wae: as 郭外 kŏ wae, outside the suburbs; 意外 e wae, beyond expectation; 格外 k'hih wae, out of the common way, extraordinary; 法外施恩 fă wae she găn, to shew favour beyond the letter of the law; 外面 wae mëen, and 外頭 wae t'how, outside, outer surface; 除外 choo wae, besides, with the exception of: these characters are always separated, the first commencing the sentence, and the latter completing it: thus 除諭飭該府嚴行查辦外 choo joo chih kae foo yen hing cha pëen wae, besides ordering the said Foo Magistrate to institute a very strict investigation.

12. 代 Tae, means *for*, *instead of*: as 吾代你做 woo tae ne tso, I will do it for you; 代替同鄉人受苦 tae te tung hëang jin show k'hoo, he suffered for his townsmen.

對 Tuy, signifies *towards*, *to*, *opposite to*: as 對他說 tuy t'ha shwŏ, he said to him; 對天說誓 tuy t'hëen shwŏ she, he swore by heaven; 對面 tuy mëen, opposite to.

因 Yin, *on account of*; and 緣 yuen, *because of*, may be taken as prepositions: as 因你悖逆 yin ne pŭh neih, on account of your obstinacy; 緣待慢 yuen t'hae man, on account of your bad treatment; 因爲利 yin wei le, for the sake of gain; 因時致祭 yin she che tse, he sacrificed according to the time; 必因其才

peih yin ke tsae, you must employ men according to their talents.

及 Keih, is used in the sense of *to*, *until*, *about:* as 稽察莫及汝 ke chă mŏ keih joo, the examination has no reference to you; 談及甚麽人 tan keih shin mo jin, who are you speaking about; 及二月 keih urh yuĕ, until the second month.

至 Che, and 到 taou, mean *to*, or *until:* as 至此處 che tsze choo, to this place; 事已至此 sze e che tsze, the business having come to this; 遂至於此甚矣 suy che yu tsze shin e, so that it come to this extremity; 至該罪犯 che kae tsuy fan, regarding that criminal; 至於女人勤勞 che yu nyu jin k'hin laou, as far as the industry of the women is concerned.

So also 到 taou: as 殺到天明 shă taou t'hëen ming, they went on killing until break of day; 雨落到半夜方止 yu lŏ taou pwan yay fang che, the rain fell until midnight and then ceased; 事到其間 sze taou ke këen, matters having come to this pass; 行不到數里 hing pŭh taou soo le, he had not gone above a few miles; 來到城 lae taou ching, he came to the city; 接到部咨 tsëĕ taou poo tsze, he received the communication of the board; 奉到玉函 fung taou yŭh han, I received your valuable communication; 到地 taou te, down to the ground; 周到 chow taou, entire, complete; 到處 taou choo, every where; 無所不到 woo so pŭh taou, extending to every place; 到地 taou te, or 到底 taou te, still, yet, after all.

出 Ch'hŭh, *out*, *from*, comes under the same class: as 拿出來 na ch'hŭh lae, bring him out; 寫出來 sëay ch'hŭh lae, write it out; 逐他出門 chŭh t'ha ch'hŭh mun, he kicked him out of doors.

和 Ho, and 同 tung, *together*, *with*; the former principally in conversation: as 和你行路 ho ne hing loo, to walk with you; 連人和馬 lëen jin ho ma, both men and horses.

連 Lëen, occurs in the sense of *together*, *with*, *in conjunction with:* as 連夥計冒死 lëen ho ke maou sze, together with his companions he braved death;

連人與書拿見 lëen jin yu shoo na këen, both the man and the letter were brought up for inspection.

13. We may observe here, that many Chinese verbs comprise in themselves our prepositions, an account of which would come better under the head of Syntax. A few more examples of prepositions may here be given.

Thus *about, in quantity*, is expressed by 大約 ta yŏ, 大概 ta kae, 差不多 cha pŭh to, 上下 shang hëa: thus 大約五千銀 ta yŏ woo tsëen yin, about 5000 dollars; 臨起程 lin k'he chin, about to depart; 正要罵詈 ching yaou ma le, he was about to abuse; 時值正月 she che ching yuĕ, it was about the first month; 年將六十 nëen tsëang lŭh shih, he was about 60 years of age; 四方 sze fang, and 到處 taou choo, all about, every where; 我就要做 gno tsew yaou tso, I was just about to do it.

14. *According*, is expressed by 依 e, 照 chow, 按 gan, 循仍 sun jing, and 據 keu: thus 按例 gan le, according to law; 遵照妥辦 tsun chaou gan pan, he managed it well accordingly; 仍赴轅 jing foo yuen, he accordingly repaired to the office; 據稟 keu kin, according to his petition; 從意見 tsung e këen, according to your opinion; 依規矩 e kwei keu, according to custom.

Against, may be thus expressed: as 對汝 tuy ne, or 抵汝 te joo, or 反汝 fan joo, against you.

Beyond, is expressed by 外 wae, 過 kwo, and 越 yuĕ: as 河外 ho wae, beyond the river; 過限 kwò hëen, beyond the limit; 越度 yuĕ too, beyond measure.

Besides, is expressed by 另外 ling wae, 還有 hwan yew, 除此 choo tsze, and 餘 yu: as 于此之外 yu tsze che wae, or 此外 tsze wae, besides this; 尚有 shang yew, still more, besides.

For *through*, the Chinese use 通 t'hung, and 透 t'how: as 通行 t'hung hing, to go through; 刺透 tsze t'how, to stab through.

Without, is thus expressed: as 非汝而未得救命 fei joo urh we tih kew ming, without you we should not have saved our lives; 無錢不得做生意 woo tsëen pŭh tih tso săng e, without money men cannot trade.

Concerning, is expressed by 於 jŏ 若 yu, 若 于 nae jŏ, 論 lun, and 歸 于 kwei yu: as 若 于 兄 jŏ yu hëung, concerning your elder brother; 論 此 事 弟 寫 書 lun tsze sze te sëay shoo, I shall write to you a letter concerning this business.

CHAPTER VIII.

CONJUNCTIONS.

1. THIS is a very numerous class, to which we wish to draw the attention of the student, for without a due knowledge of them, neither can the books be properly understood, nor the language appropriately written or spoken. The Chinese being destitute of inflexions, much of the intelligibilily of sentences depends upon the proper use of these particles.

COPULATIVES.

2. These are the following: 且 tsëay, *and*, stands frequently at the commencement of sentences and whole sections: as 且 說 tsëay shwŏ, and it is said; which is an introductory phrase at the commencement of most works of fiction. This particle also couples words: as 富 且 寬 foo tsëay k'hwan, rich and liberal; 深 而 且 廣 shin urh tsëay kwang, deep and wide; 我 且 問 汝 gno tsëay wăn joo, I also ask you; 余 且 老 買 田 yu tsëay laou mae tëen, in my old age I bought a field; 且 夫 tsëay foo, now further; 且 如 tsëay joo, now as, or thus; 且 拒 且 走 tsëay keu tsëay tsow, now resisting and now running; 猶 且 不 知 足 yoo tsëay pŭh che tsŭh, still he was not content; 且 然 作 行 不 正 經 tsëay jen tsŏ hing pŭh ching king, still his actions were not correct; 且 又 拿 書 勤 看 tsëay yew na shoo k'hin k'han, moreover he took the

book and looked over it diligently: 姑且 koo tsëay, 權且 keuen tsëay, 暫且 tsëen tsëay, all signify for the time being, under existing circumstances: 且只怕 tsëay chih p'ha, I only fear.

This particle is also often used, as we have formerly remarked to donote the imperative: thus 且看下回分解 tsëay k'han hëa hwuy fun këae, just look at the next chapter for the explanation; 且不要說 tsëay pŭh yaou shwŏ, do not speak of it; 且莫說他人 tsëay mŏ shwŏ t'ha jin, do not speak of other men; 酒且放下 tsew tsëay fang hëa, just put down the wine.

3. 又 Yew, *and also*, is frequently used, especially in conversation: as 受人之托又有求於人 chow jin che tŏ yew yew kew yu jin, if you receive a charge from people, you will also be solicited by them; 又只是笑 yew chih she seaou, and only laughed; 又恐怕被他人笑話 yew k'hung p'ha pe t'ha seaou hwa, he also feared lest the other should laugh at him. It is frequently followed by a negative: as 汝又不知 joo yew pŭh che, do you also not know; 又不受命 yew pŭh show ming, again he would not receive orders; 又無煩惱 yew woo fan naou, moreover he was not angry; 又來 yew lae, come again; 又來取咎 yew lae tseu kew, again he got himself into a scrape; 況又 hwang yew, how much the more; 復又 fŭh yew, again; 復又如此 fŭh yew joo tsze, again thus.

This particle is often repeated in a sentence; as 食了又飲飲了又食 chih leaou yew yin, yin leaou yew chih, having eaten he drank, and having drunken he ate again; 病又生不及死又死不得 ping yew săng pŭh keih, sze yew sze pŭh tih, he was so sick that he could not live, and as for death he could not die, i. e. neither dead nor alive; 又喜又悶又驚 yew he yew mun, yew king, he rejoiced and was sad, and also feared; 悔又悔不及改又改無心 hwuy yew hwuy pŭh keih, kae yew kae woo sin, as to repentance he could not effect it, and as for reformation he had no heart to it; 他為人又俊秀又且多才又有俠氣又老實又謙讓又和氣 t'ha wei jin

yew tsun sew, yew tsëay to tsae, yew yew hëĕ k'he, yew laou shih, yew k'hëen jang, yew ho k'he, he was a man of manly beauty, of much talent, endowed with spirit, honesty, modesty, and affability.

4. 而 Urh, is used both as a copulative and disjunctive: thus 學而時習之 hëŏ urh she shih che, to learn and constantly to habituate yourself to anything; 而曰然 urh yuĕ jen, and he said yes, be it so; 隱惡而揚善 yin gŏ urh yang shen, hide the bad and proclaim the good. This particle is, however, frequently used as a mere elegant appendage, partly to maintain the cadence, and partly to give a turn to the sentence, in which cases we cannot exactly translate it: as 民無得而稱 min woo tĭh urh ching, the people could not find terms in which to praise; 非簡慢而何 fei këen man urh ho, if this be not rudeness, what is it? 談而不厭 tan urh pŭh yen, never tired with speaking; 幸而屋內無人 hing urh ŭh nuy woo jin, fortunately nobody was in the house; 有一女美而賢 yew yih nyu mei urh hëen, he has a daughter who is both pretty and accomplished; 滿而後洩 mwan urh how sëĕ, when it is full it will run out. When 而 urh is put between two adjectives or substantives the latter modifies the former: as 厲而仁 le urh jin, stern, but benevolent; 高而平 kaou urh ping, high, but level; 曠而茂 kwang urh maou, extensive, but luxuriant; 船輕而且浮 chuen k'hing urh tsëay foo, the vessel is light and moreover buoyant: 而今何有乎 urh kin ho yew foo, can this exist now? 而今而後 urh kin urh how, henceforward; 而已 urh e, and nothing more; 仁德而已 jin tih urh e, benevolent but nothing further; 九子而已 kew tsze urh e, nine sons only; 于此而已 yu tsze urh e, only here; 然而 jen urh, still, yet; 已而已而 urh e urh e, absolutely nothing more.

5. 也 Yay, and 亦 yih, are used as copulatives: the former only in conversation: as 也算他有本事 yay swan t'ha yew pun sze, it may be accounted that he has talents; 也小女無福分 yay seaou nyu woo fŭh fun, my daughter is also unfortunate. It is often

followed by 有 yew, in enumerating things: as 也有房屋也有田畝也有家資 yay yew fang ŭh, yay yew teen mow, yay yew kea tsze, he had houses, fields, and riches.

It is often put behind the pronouns and other words, when it may be translated by *even*: as 這也小事 chay yay seaou sze, even this is a small business; 我也無心進城 gno yay woo sin tsin ching, I myself also have no intention to enter the city; 水也不捨一盃與人喫的 shwuy yay pŭh shay yih pei yu yin keih teih, he did not even give a drink of water to the people; 聖賢也不可探度也 shing heen yay pŭh k'ho t'han tŏ yay, even a sage cannot thoroughly fathom it; 一些也不靈 yih sëay yay pŭh ling, not in the least degree intelligent; 一毫也無礙 yih haou yay woo gae, not the slightest obstacle.

也是 Yay she, and 也不是 yay pŭh she, occur very frequently: as 也是母親預備 yay she moo ts'hin yu pei, this is also prepared by my mother; 也是枉費心思了 yay she wang fei sin sze leaou, this is also spending one's thought to no purpose; 也未可知 yay we k'ho che, it is also what cannot be known or determined upon; 也未 yay we, not yet.

It is often repeated in a sentence several times: as 錢也不還人衣也不買來 tsëen yay pŭh hwan jin, e yay pŭh mae lae, he neither paid the people their money, nor did he buy any clothes; 身也不容你近口也不容你開 shin yay pŭh yung ne kin, k'how yay pŭh yung ne k'hae, he will neither allow you to approach his person, nor permit you to open your mouth.

It is also used in questions: as 不也樂乎 pŭh yay lŏ foo, is this not delightful? 看他肯也不肯 k'han t'ha k'hăng yay pŭh k'hăng, to see whether he would or would not; 不知是也不是 pŭh che she yay pŭh she, I do not know whether it is so or not; 不知在也不在 pŭh che tsae yay pŭh tsae, I do not know whether he is there or not.

亦 Yih, is more frequently used in books: as 他亦說云 t'ha yih shwŏ yun, he also said; 亦好 yih haou,

this is also well, it will do; 某死亦無怨 mow sze yih woo yuen, I should even not repine were I to die; 亦如是 yih joo she, it is also thus; 不知足者富亦憂 pŭh che tsŭh chay foo yih yew, he who does not know contentment, even when rich, is sorrowful; 不亦鄙乎 pŭh yih pe foo, was this not mean! 雖你自取亦可憐 suy ne tsze tseu yih k'ho lëen, though you have brought this upon yourself, still you are worthy of pity; 十本書亦該盡讀 shih pun shoo yih kae tsin tŭh, even ten volumes of books he ought to read entirely through; 見時亦無言可說 këen she yih woo yen k'ho shwŏ, on seeing him he could not utter a word; 亦不容我閒遊 yih pŭh yung gno hëen yew, he did not allow me to saunter about.

6. 及 Keih, is used for *and* in edicts, and minor writings, though not of frequent occurrence: as 我及汝 gno keih joo, I and you; 又及 yew keih, now in conjunction with; 以及 e keih, until, to.

連 Lëen, occurs in the sense of *and*, *together with;* as 我連你 gno lëen joo, I and you; 連人馬 lëen jin ma, both men and horses. It is often followed by 也 yay, when it means even: as 連房也不掃 lëen fang yay pŭh saou, he had even not swept the room. In this case it is often preceded in the first part of the sentence by 莫說 mo shwŏ, do not say; 不特 pŭh tih, not only; 不但 pŭh tan, not merely; 不獨 pŭh tŭh, not only: as 不獨妻子回來連姪女二口反棹 pŭh tŭh tse tsze hwuy lae, lëen chih nyu urh k'how fan chaou, not only did my wife and children return, but my two nieces also came back; 莫說這世之樂連後世之福亦享 mŏ shwŏ chay she che lŏ, lëen how she che fŭh yih hëang, not to speak of the joys of the present world, even the happiness of the world to come he will also enjoy.

7. 兼 Këen, bears the sense of and, together with, conjointly: as 兵部尚書兼都察院右都御史 ping poo shang shoo këen too tsä yuen yew too yu she, the president of the military board and member of the Censurate; 軍務兼理糧餉 keun woo këen le leang hëang, he managed the military affairs and the

revenues; 兼而有之 kēen urh yew che, to have them together; 兼此二義 kēen tsze urh e, these two ideas conjointly; 又兼無體面 yew kēen woo t'he mēen, and moreover without respectability; 兼攝 kēen nēĕ, to govern together: 三件兼全 san kēen kēen tseuen, the three form one whole; 晝夜兼徒 chow yay kēen tsow, he travelled both night and day; 文武兼無功 wăn woo kēen woo kung, neither the civil nor military officers have any merit.

並 Ping, has nearly the same signification as the above: as 樹並草 shoo ping tsaou, the trees and grass; 並兼 ping kēen, together with; 准其收贖並免嚴治 chun ke show shŭh ping mēen yen che, let him redeem himself and avoid severe punishment; 姐妹並美 tsēay mei ping mei, both the sisters were beautiful; 並行 ping hing, to walk together; 老幼並皆拿下 laou yew ping keae na hēa, he seized on old and young; 一並誅戮 yih ping choo lŭh, he killed them all together; 並力追 ping leih chuy, to pursue with united strength. As already remarked above it is often succeeded by a negative: 只經營生意並無弊 chih king ying săng e ping woo woo pe, they merely endeavoured to obtain a livelihood, and there were no abuses; 並無望 ping woo wang, hopeless.

暨 Kae, means and, together with: as 縣令暨協臺 hēen ling kae hēĕ tae, the Hēen magistrate and the military Commandant; 世爵暨文武 she tseo kae wăn woo, the hereditary nobility and the civil and military officers. 同 Tung, with, occurs as a copulative: as 我同汝 gno tung joo, I and you: also 與 yu, as 兄與弟 heung yu te, elder and younger brethren. In edicts we often find 會同 hwuy tung, and 督同 tŭh tung, together with, in conjunction with, and under the guidance of.

8. 則 Tsih, signifying *then;* sometimes stands for *also, and:* as 過則勿憚改 kwo tsih wŭh tau kae, having transgressed, then do not hesitate to change; 則一也 tsih yih yay, then it is one, the same; 行有餘力則以學文 hing yew yu leih, tsih e hēo wăn, if there still remain strength for practice, then study u-

terature; 食則同桌寢則同床 shih tsih tung cho, tsin tsih tung chwang, to eat at the same table, and sleep in the same bed. This particle is often used in deductions, and in pursuing a train of reasoning. 修身則道立 sew shin tsih taou leih, cultivate personal virtue, then good principles will be established; 勤則成成則幸幸則進 k'hin tsih ching, ching tsih hing, hing tsih tsin, be diligent, and it will be accomplished, when accomplished you will succeed, and when successful, you may advance. In the same way 然則 jen tsih, and 是則 she tsih, are also used. 因尔推辭是則不來 Yin joo chuy tsze, she tsih pŭh lae, since you have refused you will not come. This particle is also repeated with 一 yih: as 一則以喜一則以憂 yih tsih e he, yih tsih e yew, partly with joy, partly with sorrow. In conversation it stands often with 可 ko, at the end of sentences containing a request: as 皇天可憐垂救則可 hwang t'hëen k'ho lëen chuy kew tsih ko, let august heaven be compassionate and grant release, then it will do; 請他過來說話則可 tsing t'ha kwo lae shwŏ hwa tsih k'ho, let him come over and speak, and that will do.

卽 Tseih, then, is in some instances used as the above: as 昨夜未及寢卽連日睡 tsŏ yay we keih tsin tseih lëen jih shwuy, last night not having been able to sleep, I have been inclined to sleep during the whole day; 卽是親兄 tseih she tsin heung, this is then my own brother. It is often put in this manner, as explanatory of a foregoing part of the sentence.

9. 夫 Foo, stands often at the commencement of sentences as referring to something that has preceded: thus 夫仁者 foo jin che, now with respect to virtue; 夫武官 foo woo kwan, now the military Mandarins previously spoken of; 夫有迫之着也 foo yew peih che cho yay, now this is true oppression.

10. 就 Tsew, then, is often used in conversation: as 要不做就不做 yaou pŭh tso, tsew pŭh tso, if you do not want to do it, then do not do it: also joined with 是 she as 想必就是他 sëang peih tsew she t'ha, I think it must be he; 就是了 tsew she leaou.

it is thus. This term is often preceded by 莫說 mŏ shwŏ: as 莫說不盡本分就是妄行了 mŏ shwŏ pŭh tsin pŭn fun, tsew she wang hing leaou, not only did he not do his duty, but he acted likewise disreputably; 休說三件就是十件都有 hew shwŏ san këen, tsew she shih këen too yew, not to say three pieces, even ten pieces are in my possession. It is also followed by 也 yay, when it means even: 就萬死也不敢辭 tsew wan sze yay pŭh kan tsze, I do not refuse to die even ten thousand deaths; 就是鐵石人也禁不的 tsew she t'hëĕ shih jin, yay kin pŭh teih, even a man of iron and stone could not resist it.

Mark also the following expressions: 這樣講來就沒有疑心處了 chay yang këang lae, tsew mŭh yew e sin choo leaou, this kind of language leaves no room for doubting; 就生如鐵 tsew săng joo t'hëĕ, it then became hardened like iron; 就係夢一般 tsew he mung yih pwan, it was like a dream.

11. The use of 便 pëen, *then*, *even*, nearly resembles the above: as 便是卑妻也不可寬 pëen she pe tse yay pŭh k'ho k'hwan, even in my wife, I could not forgive this; 便是京師天子殺人也放人看 pëen she king sze t'hëen tsze shă jin, yay fang jin k'han, even when the Emperor at the Capital puts any one to death, he allows the people to see it; 便好 pëen haou, that is well, that will do; 我便食不得 gno pëen shih pŭh tih, immediately I could not eat; 罵便罵得毒 ma pëen ma tih tŭh, when he scolded he abused people bitterly. It is also repeated 買便買不買便罷 mae pëen mae, pŭh mae pëen pa, if you want to buy, buy; if not, let it alone; 你讀書便同我讀我讀書便同你讀 ne tŭh shoo pëen tung gno tŭh, gno tŭh shoo pëen tung në tŭh, if you wish to study, then study with me, and if I study, I will study with you.

12. 却 Këŏ, meaning *therefore*, *then*, *yet*, is used often at the commencement of a section, and in connection with 說 shwŏ, to introduce a new subject. In this instance it is also preceded by 不題 pŭh te, let us drop

the subject, and now speak of something else. Often it serves to render a sentence still stronger: 却不惜了 k'hëŏ pŭh seih leaou, yet it is not to be regretted; 却是兩樣筆法 k'hëŏ she lëang yang peih fă, yet these are two different hands; 吾看你作完却解意 woo k'han ne tsŏ wan k'hëŏ keae e, I shall look on until you have finished, and then explain my idea; 恁的却不好 jin teih k'hëŏ pŭh haou, thus it is not well; 你便做夢我却當夜 ne pëen tso mung, gno k'hëŏ tang yay, you are dreaming, and I am benighted; 却是你訪我非是余尋你 k'hëŏ she ne fang gno, fei she yu tsin ne, you are making inquiries after me, it is not I who am seeking for you; 却是新相知 k'hëŏ she sin sëang che, he is a new acquaintance; 却並不見 k'hëŏ ping pŭh këen, he did not see him; 今日却想耶 kin jih k'hëŏ sëang yay, do you still think about it? It is often followed by 是 she, and 也 yay: as 却是一字也不識 k'hëŏ she yih tsze yay pŭh shih, he does not know a single letter; 十個小姐却也算不得一個兒子 shih ko seaou tsëay, k'hëŏ yay swan pŭh tih yih ko urh tsze, ten daughters cannot be reckoned equal to one son; 醒來却是一夢 sing lae k'hëŏ she yih mung, and when he awoke, behold it was a dream! 却也好笑 k'hëŏ yay haou seaou, it is after all a ridiculous affair. It is also often used in phrases implying a question, as some of the above sentences sufficiently shew: so also 却是何故 k'hëŏ she ho koo, for what cause is this? 這個相公却是何人 chay ko sëang kung, k'hëŏ she ho jin, who is this gentleman?

13. 方 Fang, and 纔 tsae, together with 旋 seuen, and 逆 nyih, are used for *then*, the first is much employed in all kinds of writing: thus 德方可服人 tĭh fang k'ho fŭh jin, if you display virtue, you may then subdue mankind; 方德其意 fang tih ke e, he then attained his wish; 我方放心 guo fang fang sin, I then set my mind at ease; 方纔寫了 fang tsae sëay leaou, he then finished his writing: 旋 seuen is used in the same manner in edicts but rather seldom. So also 逆 nyih, both in books and in conversation.

纔 Tsae, is frequently met with: as 還要遲幾日纔得到手 hwan yaou che ke jih, tsae tih taou show, you have only to wait a few days, and then it will come to hand; 纔是箇長久之計 tsae she ko chang kew che ke, this is then a scheme that will work long; 纔騙得他上鈎 tsae p'hëen tih t'ha shang kow, then you may deceive him, so that he will be caught, i. e. swallow the bait.

竟 K'ing, may frequently be translated by *and*: as 竟無一言 k'ing woo yih yen, and he did not speak one word; 竟是一座空城了 k'ing she yih tso k'hung ching leaou, and it was merely an empty citadel; 何竟置之不問 ho k'ing che che pŭh wăn, and how shall we manage so, that he will ask no questions.

14. 到 Taou, and 倒 taou, though verbs, the first to arrive, and the second to fall, are in conversation used variously as connective particles: thus 這到也不錯 chay taou yay pŭh tso, this then is not a mistake; 早一步見一見到也妙 tsaou yih poo, këen yih këen, taou yay meaou, if I had been one step earlier and seen him, it would have been well; 各事倒也誤了 kŏ sze taou yay woo leaou, every affair was mismanaged; 爲何倒要回去 wei ho taou yaou hwuy k'heu, why do you want to return? 難道你們到呈稟不得 nan taou ne mun taou ching pin pŭh tih, it is hard to say that you cannot present one petition; 你是那裡人倒會說話 ne she na le jin taou hwuy shwŏ hwa, from whence are you, that you are able to speak our language? 我勸諸生倒不如去了罷 gno k'heuen choo săng taou pŭh joo k'heu leaou pa, I advise you all, to make the best of your way off; 活的拿不着倒拿着個死的 hwŏ teih na pŭh chŏ, taou na chŏ ko sze teih, if you cannot seize him alive, you may obtain his dead body; 何倒去害他生命 ho taou k'heu hae t'ha săng ming, why then do you go to injure his life? 倒是無心情 taou she woo sin tsing, on the contrary, he is without affection; 倒怒起來 taou noo k'he lae, on the contrary he got angry. This character may in the above instances be translated by

yet, however, still, on the contrary, &c. whilst no one particle of our own will in all instances convey the idea. When joined to 底 te, it means *still, however, after all:* as 到底遭難了 taou te tsaou nan leaou, yet he met with difficulties; 某無銀錢到底要盡力謀大事 mow woo yin tsëen, taou te yaou tsin leih mow ta sze, though I have no money, I shall still exert myself to plan some great affair.

It is also often repeated 你做官家的役倒會惹氣難道太爺倒沒性氣 ne tso kwan këa tih yih, taou hwuy sing k'he, nan taou ta yay taou mŭh sing k'he, though you be a servant to a magistrate, yet you can fall into a passion, it is hard to say that your master cannot also have such ebullitions? 我不言語你到說長說短 gno pŭh yen yu, ne taou shwŏ chang shwŏ twan, though I say nothing, yet you prate very largely.

Both 轉 chuen, and 反 fan, are used to signify *on the contrary, still, yet:* as 其罪轉無以復加 ke tsuy chuen woo e fŭh këa, this crime on the contrary cannot be exceeded in enormity; 轉無方法 chuen woo fang fă, on the contrary we have no resource; 事不密反爲所害 sze pŭh meih fan wei so hae, if the business be not kept quiet, some mischief will yet come of it; 機謀旣逆反受其殃 ke mow ke nyih, fan show ke yang, this being a rebellious plot, they will still meet with calamity.

15. 然 Jen, stands for *yes, truly*, and *still:* thus 然亦有之 jen yih yew che, still it does exist; 然而未仁 jen urh we jin, yet this is not benevolence; 豈其然乎 k'he ke jen foo, how is it thus? 然則不足學乎 jen tsih pŭh tsŭh hëŏ foo, is it not then worthy to be acquired? 然則將奈何 jen tsih tsëang nae ho, but then what is to be done? 知此然後知衆 che tsze jen how che chung, if you know this, then you will also know all; 未必然 we peih jen, it is not necessarily so; 自然而然 tsze jen urh jen, it is thus in itself, self-existent, always the same, immutable; 然也 jen yay, it is truly thus; 不然 pŭh jen, it is not thus. Compounds like 然而 jen urh, but; 雖然

suy jen, although; 然後 jen how, afterwards; 既然 ke jen, since; 然亦 jen yih, also; 仍然 jing jen, as heretofore; are frequent in the best writers.

16. 雖 Suy, is used for *though, although*, with its compounds: as 雖然 suy jen, notwithstanding; 雖然如此 suy jen joo tsze, although it be thus; 雖如此 suy joo tsze, ditto. 雖若是 suy jŏ she, ditto. 雖然這樣 suy jen chay yang, ditto, used in conversation: 雖是 suy she, although it be thus; 雖有德行未曾全備 suy yew tĭh hing, we tsăng tseuen pe, though he has virtue, yet is he not perfect; 雖然養子三年却未感恩 suy jen yang tsze san nëen, k'hëŏ we kan găn, though he nourished the child for three years, yet it did not prove grateful; 雖如是然非驚懼之心 suy joo she, jen fei king keu che sin, though it was thus, yet did he not shew any fear; 雖聖亦有所不知焉 suy shing, yih yew so pŭh che yen, though a man be a sage, yet there are some things which he will not know; 雖吾不學然會聞而知之 suy woo pŭh hëŏ, jen hwuy wăn urh che che, though I have not learnt this, yet I know it from hearsay The particles that most commonly follow 雖 suy, in the second part of the sentence, are 亦 yih, 然 jen, 却 k'hëŏ, 尚 shang, 就 tsew, and 也 yay.

既 Ke, occurs in the sense of *since:* as 既然如此 ke jen joo tsze, since it is thus; 既有盡心竭力 ke yew tsin sin këĕ leih, since he has exerted himself to the utmost.

尚 Shang, stands for *yet, still, &c.* as 尚有 shang yew, there is still; 年雖老邁尚能馳馬 nëen suy laou mae, shang năng che ma, though he is old and decrepid, yet he can gallop about on horseback; 尚在屋 shang tsae ŭh, he is still at home; 他尚未成事 t'ha shang we ching sze, he has not yet accomplished the business.

仍 Jing, signifies *still, as before:* thus 仍然 jing jen, again, as before; 仍舊 jing kew, as formerly; 仍尚往彼 jing shang wang pe, still he went thither; 仍照舊辦 jing chaou kew pan, arrange it as heretofore; 仍怠惰 jing tae to, as lazy as before; 仍蹈前轍

jing tă tsëen chĕ, he still commits the former faults, he goes on in the old way.

CONDITIONAL CONJUNCTIONS.

17. These are 若 jŏ, and 如 joo: thus 若再錯悞 jŏ tsae tsŏ woo, if he again fall into an error; 若不勉力作速起身 jŏ pŭh mëen leih tsŏ sŭh k'he shin, if he do not exert himself, and go quickly on his journey; 若旣 jŏ ke, since it is thus; 若然不小心 jŏ jen pŭh seaou sin, if you do not take care; 若使復來不看你作工夫 jŏ she fŭh lae, pŭh k'han ne tsŏ kung foo, if I come back again and do not see you at work—; 我若無心問汝 gno jŏ woo sin wăn ne, if I had no intention of asking you; 高意見若何 kaou e këen jŏ ho, what is your opinion; 言笑自若 yen seaou tsze jŏ, he spoke and laughed, as if he were at ease; 相若 sëang jŏ, similar to each other; 若自何來 jŏ tsze ho lae, from whence does he come? 若輩 jŏ pei, men of the same kind, fellows; 若輩匪徒 jŏ pei fei t'hoo, such a set of villains.

如 Joo, is also used in this sense: as 如有志 joo yew che, if he has a mind; 如書到日 joo shoo taou jih, if the letter should arrive on that very day; 如反掌 joo fan chang, as if turning round his hand; 如數清還 joo soo tsing hwan, to pay according to the number, to pay the whole; 如意如願 joo e joo yuen, according to one's wishes and desires; 當如之何 tang joo che ho, how then shall we do; 如之奈何 joo che nae ho, what is then to be done?

CAUSATIVE CONJUNCTIONS.

18. The principal ones are 因 yin, 原 yuen, 緣 yuen, 蓋 kae, 故 koo, 緣故 yuen koo, 是以 she e, 爲 wei, 爲此 wei tsze, and 因爲 yin wei.

因 Yin, expresses *for, because, on account of:* as 因以爲利 yin e wei le, for the sake of gain; 因小

失大 yin seaou shih ta, on account of small matters he has missed greater ones; 必因其才 peih yin ke tsae, it must be on account of his talents; 因此之故 yin tsze che koo, on this account; 因時致祭 yin she che tse, to sacrifice according to the seasons.

緣 Yuen, and 原 yuen, occur in the same sense: as 緣此不悅心 yuen tsze pŭh yuĕ sin, on this account he was not delighted; 原來如此 yuen lae joo tsze, originally it is thus; 因汝犯法原故不敢寬貸 yin joo fan fă yuen koo, pŭh kan k'hwan tae, I dare not be lenient, because you have transgressed the laws; 緣本罪惡 yuen pun tsuy gŏ, on account of our wickedness; 因不顧親戚之緣皆窮苦度生 yin pŭh koo tsin tseih che yuen, keae keung koo too săng, by not paying attention to his relatives, they spent a life of poverty.

蓋 Kae, occurs in the sense of *for, because:* as 蓋軍情亦有常事 kae keun tsing yih yew chang sze, for in military matters, there is a constant duty to perform; 蓋上世嘗有不葬其親者 kae shang she chang yew pŭh chwang ke tsin chay, for in ancient times there were some who did not bury their relations; 蓋以申明守道不妄行之意 kae e shin ming show taou, pŭh wang hing che e, for it was with the intention of maintaining good principles, and of not acting disorderly. 蓋 Kae, often commences essays, that contain a whole string of reasonings, but it is by no means so frequently used by the Chinese as the genius of our language would demand, and foreign writers err by inserting it wherever *for* occurs in our tongue. The surest way is to substitute 因 yin, which is by far the most common, and also to let the cause precede the effect, which is almost an invariable rule in Chinese.

DISJUNCTIVES.

19. 只 Chih, 止 che, 祇 che, and 第 te, are used for *but, only, &c.* the first in conversation, the second in good writings, and the two following in edicts.

只 Chih, is often followed by 是 she: as 我只是死了罷 gno chih she sze leaou pa, there is nothing left for me but to die; 只是忍耐 chih she jin nae, it is only to be patient. Followed by 怕 pa, 得 tih, 好 haou, and 管 kwan, it gives a peculiar emphasis to those words: as 只怕事不穩當 chih pa sze pŭh wăn tang, I only fear that the business is not secure; 只三日就來 chih san jih tsew lae, he will come in three days; 我只當不知 gno chih tang pŭh che, I merely acted it as if I knew nothing of it; 只怕你們嚇死 chih pa ne mun hih sze, I only fear you will be frightened to death; 說來只怕你不信 shwŏ lae chih pa ne pŭh sin, if I tell you, I fear you will not believe; 只得 chih tih, means *forced, without resource*, and occurs as commonly as the preceding: 只得起程 chih tih k'he ching, there remained nothing for him to do but to proceed on his journey; 二人無法只得跟他 urh jin woo fă, chih tih kăn t'ha, they both were at a loss what to do, and had only to follow him; 只得一齊起了 chih tih yih tse k'heu leaou, they were forced to go all together away; 只好這等 chih haou chay tăng, it is only of this sort; 只好做箇文人 chih haou tso ko wăn jin, he is only good for a literary character; 只好五六日 chih haou woo lŭh jih, only about five or six days; 只管 chih kwan, signifies *merely, only this*: 只管放心 chih kwan fang sin, only quiet yourself; 只管勤勤讀書 chih kwan k'hin k'hin tŭh shoo, only attend diligently to your books; 只管終日談來談去 chih kwan chung jih tan lae tan k'heu, he would do nothing the whole day but babble and talk; 只宜 chih e, means, only this is proper; 只顧 chih koo, only regard this, mind nothing else; 只可 chih k'ho, this alone is practicable; 只此而已 chih tsze urh e, only this and nothing else; 只有 chih yew, merely this, and nothing else; 只緣此受難 chih yuen tsze show nan, only on this account he suffered. 止 Che, is used in the same manner, but by far not so frequently: thus 止有一錢 che yew yih tsëen, I have only one cash; 愛之如身不止如子 gae che joo shin, pŭh che joo tsze, he

loved him as his own self, and not merely as his son; 第念 te nëen, but, only I thought; 秖貴其恭順 che kwei ke kung shun, but valuing their obedience.

20. 但 Tan, 單 tan, and 僤 tan, signify *but*, *only:* as 但留一人而去 tan lew yih jin urh k'heu, he left only one man and went away; 但不聽命 tan pŭh t'hing ming, only he did not listen to the orders. It is often followed by 只 chih: as 但只無朋友可請 tan chih woo păng yew k'ho ts'hing, but he had no friends to invite; 但然不能過悶 tan jen pŭh năng kwo mun, he could not overcome his grief; 但請放心 tan ts'hing fang sin, I only request you to be at ease; 但願如此 tan yuen joo tsze, I only wish that it may be so; 但坐不妨 tan tso pŭh fang, there is no objection to your sitting down. It often means *wheresoever*, *all:* 但到之處 tan taou che choo, wheresoever he came; 但同行者 tan tung hing chay, all who went with him.

單 Tan, is used in the same sense: as 單少他一個 tan shaou t'ha yih ko, he alone is wanted; 單只管胡說 tan chih kwan hoo shwŏ, he thinks of nothing but talking at random; 單來親近我 tan lae ts'hin kin gno, he only approached me, or condescended to me; 單顧其家小 tan koo ke kea seaou, he only looked to his family. 僤 Tan, is used in the same sense.

21. 惟 Wei, 唯 wei, 維 wei, and 乃 nae, signify *only, but:* thus 惟棹未磨光 wei chŏ we mo kwang, but the table was not yet polished; 惟亂而已 wei lwan urh e, there was nothing but anarchy; 惟利是圖 wei le she too, only hankering after gain; 惟命是聽 wei ming she t'hing, only listen to orders. 唯 Wei, and 維 wei, are used in the same manner.

乃 Nae, is used as a particle: thus 乃不可久存 nae pŭh k'ho kew tsun, but it cannot be long maintained; 乃不守心 nae pŭh show sin, but he could not guard his heart: 若乃 jŏ nae, or 乃若 nae jŏ, mean as to, as regards.

22. 還 Hwan, is used in the sense of *also*, *still*, *or:* as 不想他還記得 pŭh sëang t'ha hwan ke tih, I did not think that he was still mindful of it: 還尚

早 hwan shang tsaou, it is still early; 除了我還有那個 choo leaou gno hwan yew na ko, if I be excluded, who else is there. With a negative after it, it means *not yet:* as 還不到本鄉 hwan pŭh taou pun hëang, he has not yet arrived in his native place. Repeated it means either, or: as 還是當眞還是假 hwan she tang chin, hwan she këa, is this true or false; 還是娶妻還是待些 hwan she tseu tse, hwan she tae sëay, whether will he marry her or still wait a little. The second is often left out: as 今日不知還來也不來 kin jih pŭh che, hwan lae yáy pŭh lae, to day we do not know, whether he will come or not; 你還是留與不留 ne hwan she lew yu pŭh lew, will you detain him or not; 還是見他不見他 hwan she këen t'ha pŭh këen t'ha, have you seen him or not. It may also be translated by *then:* as 這銀子還是要緊的 chay yin tsze hwan she yaou kin teih, this money then is of some importance; 那裡還認得出 na le hwan jin teih ch'hŭh, how can you recognize him; 我這樣的苦比死還加十倍 gno chay yang teih k'hoo pe sze hwan këa shih pei, this kind of suffering is then ten times worse than actual death.

23. 或 Hwŏ, and 抑 yih, signify *either* and *or:* with a negative *neither* and *nor:* thus 或往或來 hwŏ wang hwŏ lae, either coming or going; 或坐或臥 hwŏ tso hwŏ gno, either sitting or lying down; 或然或不然 hwŏ jen hwŏ pŭh jen, it may be thus or it may not; 或不在屋或不得閒 hwŏ pŭh tsae ŭh, hwŏ pŭh tih hëen, he is either not at home, or not at leisure; 或汝不是或他不是 hwŏ ne pŭh she hwŏ t'ha pŭh she, either you or he is in fault.

抑 Yih, is employed in the same way: thus 抑未知道 yih we che taou, or it is not yet understood; 抑亦人謀 yih yih jin mow, or is this a plan of theirs; 抑或無歟 yih hwŏ woo yu, is this nothing? 抑何 yih ho, how; 抑且 yih tsëay, or.

Lest, is expressed by 恐 k'hung: *unless*, by 除非 choo fei: *notwithstanding*, by 雖然 suy jen, 雖然如此 suy jen joo tsze, 旣是如然 ke she joo jen, 旣是如此 ke she joo tsze. &c

CHAPTER IX.

EXPLETIVES AND INTERJECTIONS.

1. THE expletives constitute a most important class of words, not only for rounding periods, but also for promoting the intelligibility of sentences, and their connection with each other. They are the very essence of construction, especially in the literary style, and their omission, or wrong position, is not only productive of jarring sounds, but may entirely change the meaning of a sentence. The principal ones are—

2. 乎 Foo, this is used in admirations, or exclamations: as 怨乎 yuen foo, how detestable! 深乎 shin foo, how deep! Often merely to complete the rhythmus: as 宜乎有悔 e foo yew hwuy, it was right that he should feel regret. We have already remarked that it is often put at the end of sentences, and in such instances it is now and then followed by 哉 tsae: as 仁遠乎哉 jin yuen foo tsae, how far off is virtue! It is also repeated in interrogations: as 其學者乎其聞者乎 ke hëŏ chay foo, ke wăn chay foo, whether has he learnt it or heard it? 誰去乎誰住 shwuy k'heu foo shwuy choo, who goes and who stays? 不亦 pŭh yĭh, either as a question or sign of admiration has 乎 foo, after it: as 不亦仁乎 pŭh yih jin foo, is not this benevolence? 不亦勤乎 pŭh yih kin foo, is not this diligence? In the following instances it may be considered either as an expletive or a preposition: as 出乎其閒 ch'hŭh foo ke këen, he came from amongst them; 異乎此 e foo tsze, different from this; 合乎此 hŏ foo tsze, agreeing with this; 幾乎死 ke foo sze, or 庶乎死 shoo foo sze, nearly dead; 似乎父親 sze foo foo tsin, like his father.

於乎 Woo foo, is synonymous with 於戲 woo heu, 於虖 woo foo, 嗚嘑 woo foo, and 嗚呼 woo foo, all of which denote *alas!*

3. 矣 E, and 兮 he, are mere final particles, and strictly euphonic, denoting an affirmative in the preced-

ing sentence, or terminating a phrase: as 想必然矣 sëang peih jen e, I think it must be so; 今試言矣 kin she jen e, now I examine the words; 可知矣 k'ho che e, it may be known; 仁義而已矣 jin e urh e e, only virtue and justice, (nothing more;) 藏于其市矣 chwang yu ke she e, stored up in the market; 吾未知之矣 woo we che che e, I do not yet know it. It often corresponds with the relative 者 chay, and admits the following combinations: as 矣乎 e foo, 矣夫 e foo, 然矣 jen e, 耳矣 urh e, 已矣 e e, and 何矣 ho e, which are mere finals.

兮 He, is mostly used in poetry, for the same purpose as the above: as 赫兮喧兮 hih he heuen he, how splendid! how glorious! 彼美人兮 pe me jin he, that beautiful person! 西方人兮 se fang jin he, one from the western regions; 安且幸兮 gan tsëay hing he, tranquil and happy.

4. 哉 Tsae, is a particle like 乎 foo, and is used in exclamations as well as questions: as 善哉問 shen tsae wăn, how excellent a question! 富哉言也 foo tsae yen yay, how rich the language! 賢哉回也 hëen tsae hwuy yay, how worthy a man is Hwuy! 何其謬哉 ho ke meaou tsae, what an error! 大哉聖人之道 ta tsae shing jin che taou, how sublime are the principles of the sages! 復何疑哉 fŭh ho e tsae, why again doubt? 安在哉 gan tsae tsae, where is it? 君子多乎哉 keuen tsze to foo tsae, does a superior man have so many (wants)?

5. 也 Yay, is still more frequently used as an expletive, and is often added to 者 chay, in the following manner: 1, In definitions: as 善者仁也 shen chay jin yay, goodness is benevolence; 道者人之行法也 taou chay jin che hing fă yay, good principles are the rules of human actions. 2, It refers to a former subject, and then precedes 者 chay: as 信友也者不可絕也 sin yew yay chay, pŭh k'ho tseuĕ yay, faithfulness among friends (the subject just alluded to) cannot be dispensed with; 中也者天下之大本也 chung yay chay, t'hëen hëa che tă pun yay, the due medium is the grand principle current through the world.

Or it follows 者 chay at the end of a sentence: as 未有學養子而後嫁者也 we hëö yang tsze, urh how këa chay yay, (women) do not (first) learn to nourish children and afterwards marry; 惟今是聞而未知之者也 wei kin she wăn, urh we che che chay yay, we have heard it just now, and did not know it previously. 3, It is often a mere final particle, and of this innumerable instances occur in every book. 4, It is often repeated: as 天下可均也爵祿可辭也白刃可蹈也中庸不可能也 t'hëen hëa k'ho kin yay, tsëö lŏ k'ho tsze yay, pih jin k'ho t'haou yay, chung yung pŭh k'ho năng yay, one may be able to pacify the empire, refuse titles of nobility, tread on a naked sword, (i. e. boldly brave dangers) and still be unable to maintain the due medium; 姓所同也名所異也 sing so tung yay, ming so e yay, surnames are alike, but individual names are different. 5, It is often used in answer to questions: as 可乎 k'ho foo, can it be done? 不可也 pŭh k'ho yay, it cannot be done; 有乎 yew foo, have you got it? 未有也 we yew yay, not yet; it is likewise joined to proper names, when calling on any one: as 由也 Yew yay, Yew! 來禹也 lae Yu yay, come Yu! 馬寫也 Ma, sëay yay, Ma, write.

It may be useful also to mark the following sentences: as 聽訟吾猶人也 t'hing sung, woo yew jin yay, in deciding on lawsuits I am as others; 嗚呼遠其分於道 woo foo yuen ke fun yu taou, oh how far has he abandoned right principles! 道之不行也吾知之矣 taou che pŭh hing yay, woo che che e, I know why right principles are not acted upon; 欽差之不傳也乃總督之不義矣 k'hin chae che pŭh chuen yay, nae tsung tŭh che pŭh e e, the reason of the Imperial commissioner's not communicating this, must be sought in the Governor's dishonesty; 父母之喪無貴賤一也 foo moo che sang, woo kwei tsëen yih yay, in burying one's father and mother, it is the same, whether one be in respectable or mean circumstances. As a final it is also followed by 與 yu: as 仁政不網民也與 jin ching pŭh wang min yay yu,

a benevolent Government does not entangle the people, (in the net of the law:) 也已 yay e, is of frequent occurrence: as 可謂仁方也已 k'ho wei jin fang yay e, it may be called a virtuous plan; 不足觀也已 pŭh tsŭh kwan yay e, not worthy to be looked upon.

6. 夫 Foo is used by the best writers as a final, synonymous with 也 yay, and 矣 e, with which it is also combined: as 誠之不可揜如此夫 ching che pŭh k'ho yen joo tsze foo, sincerity cannot thus be hidden; 甚大 shin ta, or 甚大夫 shin ta foo, it is very great! 亡之命矣夫 wang che ming e foo, it is your fate to die; 莫我知也夫 mŏ gno che yay foo, no one knows me; 吾矣夫 woo e foo, it is done with me; 盍往觀夫 hŏ wang kwan foo, why do you not go and look? 已矣夫 e e foo, abstain from it.

7. 焉 Yen, is often added at the end of sentences for the sake of elegance; 于此有人焉 yu tsze yew jin yen, there are men here; 宜少思焉 e shaou sze yen, he ought to ponder a little; 三人行必有我師焉 san jin hing peih yew gno sze yen, if there be three walking together, I shall always find a teacher, (i. e. one of the number will teach me.) It is also repeated for the sake of cadence: as 四時行焉萬物生焉 sze she hing yen, wan wŭh săng yen, the four seasons revolve, and all things are generated; 星辰繫焉萬物覆焉 shing shin he yen, wan wŭh fŭh yen, the stars are suspended (in heaven's vault) and all things are overspread. It is likewise an expletive: as 上焉者 shang yen chay, superiors; 下焉者 hëa yen chay, inferiors; 猶有惑焉者 yoo yew hwŏ yen chay, there are still some who doubt. This particle is often used for the sake of alliteration, which is a peculiarity of the Chinese: as 即上天焉 tseih shang t'hëen yen, he then ascended to heaven; 道不傳焉 taou pŭh chuen yen, true doctrines have not been communicated; 如此言焉 joo tsze yen yen, thus speaking; 美顏焉 mei yen yen, a fine countenance. Expressions like 忽焉 hwŭh yen, suddenly; 欣欣焉 hin hin yen, joyfully; where 焉 yen, is synonymous

with 然 jen, in the formation of adverbs, occur in the best writers.

8. 兒 Urh, 耳 urh, and 爾 urh, convey as finals the idea of the diminutive.

兒 Urh, principally in conversation: as 將雙眼兒覷我 tsëang shwang yen urh kwan gno, he looked at me with both his eyes; 口裡說幾句好看話兒 k'how le shwŏ ke keu haou k'han hwa urh, his mouth uttered a few fine words. In descriptions it is repeated for the sake of euphony: as 眼兒深鼻兒高齒兒空唇兒曠 yen urh shin, pe urh kaou, ch'he urh k'hung, shun urh k'hwang, the eyes were deep, the nose projecting, the teeth hollow, and the lips wide open.

耳 Urh, is more frequent in books: as 君者幾何惟不有其名耳 keun chay ke ho, wei pŭh yew ke ming urh, he is almost a prince, and only wants the name; 弗思耳矣 fŭh sze urh e, not think about it; 不喜做這弄筆頭的文官耳 pŭh he tso chay lung peih t'how tĕ wăn kwan urh, he did not like to become a civil Mandarin that handles the pencil; 非舍不得這一頂烏紗帽耳 fei shay pŭh tih chay yih ting woo sha maou urh, could I not throw away, this bit of black gauze cap? (i. e. the badge of authority,) and retire from office.

爾 Urh, is also met with: as 窮賤八爾 keung tseen jin urh, a poor, mean wretch; 遽爾罷兵 keu urh pa ping, on a sudden he disbanded his soldiers; 惟所擇焉爾 wei so tsih yen urh, it depends upon what you choose; 故爾暫且安 koo urh tsëen tsëay gan, let us therefore rest a little; 乃爾 nae urh, it is thus; 云爾 yun urh, just as it is said, &c. It also forms adverbs like 然 jen, and 焉 yen: as 卒爾 tsŭh urh, suddenly; 善爾 shen urh, well; 卓爾 chŏ urh, confidentially.

In ancient writers 而 urh is used, on account of the similarity of the sound, in the same manner.

諸 Choo, is in some sentences a mere final. 與 Yu, and 歟 yu, are either singly or combined with others used as finals, such as 也與哉 yay yu tsae. In conversa-

tion 呢 ne, 哩 le, and other provincial expletives are also employed.

Amongst the compounds we enumerate the following: 焉爾矣 yen urh e, 焉爾乎 yen urh foo, 焉而已矣 yen urh e e, 已乎已乎 e foo e foo, 已矣乎 e e foo, 已矣夫 e e foo.

9. Of the interjections the following may be noticed: 哀 gae, 噫 e, 嘻 he, 唸 nëen, 咿 e, 悠 yew, 吁矣 heu e, 噯呀 gae ya, 嗟咨 tsëay tsze, 悠哉 yew tsae, all signifying oh! Avaunt! is expressed by 去罷 k'heu pa, 走罷 tsow pa, 除之 choo che. Alas! by 可憐 k'ho lëen, 可惜 k'ho seih, 吁嗟 heu tsëay, 猗歟 e yu, 唏 he, and 嘁 tsŭh. When calling any one in conversation the Chinese use 呀 ya, 阿 o, 我的妻呀 gno teih tse ya, my wife! 是好好意阿 she haou haou e o, what an excellent idea! , 哪天 na t'hëen, oh heavens! 哫 Tsow, and 咅 fow, are interjections expressive of contempt: 呀 ya, 訝 ya, 阿呀 a ya, 哦 go, and 嚛耶 lŏ ya, are interjections of astonishment: 云 yun, or 云的 yun teih, oh! ay!